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AMERICAN Missionary Register.

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No. 6.

Biography.

MEMOIR OF LEANDER VAN ESS.

WE have had frequent occasion to mention the name of the Rev. Leander Van Ess, the indefatigable agent of the British and Foreign Bible Society in Germany. From a brief biographical sketch accompanying his portrait in the London Evangelical Magazine for April, and from other sources, we have gathered the following particulars respecting his history, character, and labours.

He is now about fifty years of age, and resides at Darmstadt in the Grand Duchy of Hesse, about fourteen miles south of Frankfort on the Maine. He is a Roman Catholic priest, and is highly distinguished for his eloquence, his erudition, his philanthropy, and his genuine piety. In early youth he manifested an ardent desire for learning, and was sent by his parents to a Benedictine monastery. Though naturally of a very lively temper, he practised at one time all the austerities of the monastic order; and even went so far as to wear a girdle round his loins studded inwardly with sharp points, for the purpose of mortifying his body. Being exceedingly fond of reading, his attention was happily directed to a frequent and attentive perusal of the Holy Scriptures, in the original languages; and the more intimate his acquaintance with them became, the more deeply was his mind impressed with the declaration of our blessed Redeemer; "God is a spirit, and they that worship him, must worship in spirit and in truth." No outward ceremonies afforded him inward peace of mind; he felt in his inmost soul the entire insufficiency of all his own doings, performances, and mortifications; he perceived that his very best actions and his holiest devotions were still intermingled with self and sin, and began to hunger and thirst after a righteousness far exceeding that of

the Scribes and Pharisees, "even the righteousness of God, which is by faith in Jesus Christ, unto all and upon all them that believe." Christ became his refuge, his consolation, his hope, his delight, his highest treasure, his all in all. From that time he felt an ardent desire to promote a more general circulation of the sacred writings among his Catholic brethren. For this purpose he finally determined to undertake himself a new version of the New Testament in the German language, in the execution of which he experienced many difficulties, but happily overcame them all. Assisted by a learned relative, he published the first edition of his New Testament about fifteen years ago; which was so ably executed and so favourably received, that it soon obtained the sanction of several episcopal authorities, and was finally recommended to the attention of the Committee of the British and Foreign Bible Society, by several of the most distinguished Protestant as well as Catholic divines of Germany. The Committee determined to assist this noble champion of scriptural truth in its circulation, and it is a delightful consideration, that by the combined exertions of British and Continental Christians, he has been enabled, in the short space of fifteen years, to circulate upwards of 523,000 copies of the New Testament, besides more than 10,000 Bibles in different languages. Though he has experienced much opposition on the part of the bigoted adherents to the Court of Rome, yet there are hundreds of his Catholic brethren in Germany who have most effectually aided him in carrying on this blessed work. The good already accomplished by the dissemination of the seed of divine truth is incalculable. Infidels have been reclaimed, profane and profligate persons have been reformed, mere formalists have been convinced of their hypocrisy, and led to embrace, by a living faith, a crucified Redeemer, and sincere believers

have been edified and built up in their most holy faith.

In addition to his labours in promoting the objects of the Bible Society, he has engaged extensively of late in printing and distributing Religious Tracts; and from the London Tract Magazine for April, we learn that the Directors of the Religious Tract Society have recently placed 100*l.* at his disposal to assist him in this benevolent work, much good having already resulted from this part of his efforts. In illustra-

tion of his philanthropy the following fact is related.

During the late war an epidemic disease broke out among the soldiers. About 600 were crowded together in the Castle of Marburg. The contagion spread; many became infected; scarcely any would venture near the sick and dying, when Leander Van Ess, at the risk of his own life, went among them, administered medicines, food, and Christian instruction, and became the happy instrument of rescuing many from temporal and eternal destruction. *N. Y. Obs.*

Reports of Societies.

EIGHTH ANNUAL REPORT OF THE UNITED FOREIGN MISSIONARY SOCIETY.

PRESENTED AT THE ANNUAL MEETING, HELD IN THE CITY HOTEL, NEW-YORK, ON WEDNESDAY, MAY 11, 1825.

In presenting their *Eighth Annual Report*, your Managers are constrained to sing, with the pious Monarch of Israel, both of *Mercy* and of *Judgment*.

Under the controlling Providence of Immanuel, your Managers have been enabled to surmount the pecuniary embarrassments under which they had long struggled, and to prosecute their operations to an extended range, and with augmented and encouraging success. Under the same controlling and righteous Providence, they have been called to mourn the loss sustained by the death of a number of their fellow-labourers in the Missionary vineyard.

The venerable professor LIVINGSTON, one of your Vice Presidents; the Rev. Dr. ROMEYN, one of the founders of your Institution; the Rev. Mr. WHELPLEY and Mr. VROOM, valued and efficient Members of your Board; Mr. BETHUNE, your first Treasurer; the Rev. Mr. CHAPMAN, your earliest Missionary; and Mrs. COLBY of the Great Osage Mission, have all, in one short year, finished *their work of faith and their labour of love*. They have given their dying testimony in behalf of the great system of truth, to the promulgation of which your united efforts are directed. They have gone to render an account of their stewardship, and we trust, to receive from their Judge that delightful plaudit—*Well done, good and faithful servants, enter ye into the joy of your Lord!*

In these repeated providential bereave-

ments, your Managers recognise the admonitory injunction—*Be ye also ready—Let your loins be girded about, and your lights burning—habitually prepared for the summons which shall call you also to the bar of judgment, and to the general assembly and church of the first-born, whose names are written in heaven.*

To a brief view of their operations during the past year, your Managers will now proceed. In performing this duty, they will pursue the chronological order observed in their former Reports. Your attention is therefore solicited, first, to the

UNION MISSION.

On the 17th November, 1823, an event occurred which, at the moment, alarmed your Missionaries, and threatened the suspension, if not the entire subversion, of their enterprise. Seventy or eighty Osage warriors, returning from an unsuccessful expedition against the Pawnees, fired upon a party of citizens, who were hunting upon the Indian grounds, on the Red River. Six of the party were slain, their horses and furs captured, and their encampment destroyed. The unhappy aggression was at first viewed, by the white inhabitants of the Territory, as the authorized act of the Tribe. Under the exasperated feelings of the moment, they were with difficulty restrained, by the civil and military authority, from waging immediate war, and avenging

the death of their countrymen. The aggression, however, was promptly disavowed by the Chiefs. Every effort on their part was made to induce the leaders of the offending party to surrender themselves to the civil authority, and submit to a public trial. The effort was ultimately successful. On the 7th of June last, about four thousand of the Osage nation encamped near Fort Gibson on Grand River; and on the 8th the offenders, accompanied by four hundred chiefs and warriors, arrived at the garrison. A council circle was formed, with the criminals seated in the centre. Col. Arbuckle, the commanding officer, delivered an address explanatory of the course required by the laws of the country; and the offenders, six in number, declaring that they "never wished to kill white men," and that the event, so far as they were concerned, "was accidental," "resigned themselves, with more than Roman firmness, into the hands of government, to be tried for their lives." They were immediately loaded with irons, and conveyed to the territorial prison at Little Rock. The result was apparently satisfactory to the Tribe, and propitious to the interests of the Mission.

Another event occurred, in the course of the last year, which greatly gratified and encouraged your Missionaries. On the 20th of April, the fourth Anniversary of their departure from New-York, they were greeted with the intelligence, that the garrison at Fort Smith, under the command of Col. Arbuckle, had arrived in the Osage country, and selected for their permanent residence a site on the banks of Grand River, within eighteen or twenty miles of Union. In announcing this event, your Superintendent remarks—"Although our hope is in God alone for protection, yet, to a little defenceless company in the midst of ruthless savages, actual wars, and threatening dangers, the presence of a military force, adequate to awe the undisciplined Indians, whose passions are so easily excited, and whose hands are so frequently stained with blood, is a consideration which calms and cheers our minds. To foretell the benefit of this measure to the Indians, is indeed beyond our power; but, to human appearance no step in relation to them, could have been ordered in greater wisdom."

It was mentioned in the last Report, that a number of the Osage Tribe, desirous of abandoning the chase and resorting to the cultivation of the soil for their subsistence, had projected an agricultural settlement in the vicinity of Union. This settlement, subsequently named Hopefield, was commenced on the first day of December, 1823,

under the direction of two of the Missionaries, the Rev. Mr. Chapman and the elder Mr. Requa. Before the 1st of June, several log cabins were erected, the number of resident Indian families amounted to eleven, and more than thirty acres of ground were cleared, fenced, and planted. Early in August the Indian planters loaded their canoes with melons and corn, and proceeded to Fort Gibson, where they obtained a good price and a ready market. Elated by these first fruits of their labour, they returned to their little farms, determined to persevere with undiminished industry in their agricultural pursuits.

Thus far the experiment has exceeded the most sanguine anticipations of your Missionaries. The example of this little band of pioneers, there is ground to believe, will be followed, in the course of the present season, by many, and eventually by most of the Tribe. From this small beginning the happiest results may be anticipated. Convert a tribe of indolent hunters into a nation of industrious farmers and mechanics, and you at once prepare the way for the introduction of the habits and comforts of civilized life, and the precepts, hopes, and blessings of a Christian community.

The Osages, in their national capacity, have recently adopted at least a form of government. They have appointed a national Council, to legislate and decide, and a national Guard to enforce obedience to its laws and decisions. The Council is composed of thirteen Chiefs, and the Guard of forty Warriors. From this measure, if efficiently executed, much benefit will probably result. It is considered by your Missionaries, "as the first step towards the adoption of civil government in a nation hitherto lawless in the extreme."

A boat with supplies of flour and provisions, despatched by your Board of Agency at Cincinnati, arrived at the Station on the 26th of May. She completed the voyage in less than fifty days, exclusive of Sabbaths, which were devoted by the captain and crew to the observance of religious duties.

Your Managers have the pleasure to state, that, as the crops of the last season were good, no supplies will be required at this Station at least, for the present year. On this topic, the Superintendent, in a letter of the 9th of December, remarks—"By the aid of our mills and our farm, we now begin to realize, what the Board have fondly anticipated, the Mission doing much towards supporting itself. The advantages of the garrison will be great, not only in preserving peace and quietness among the Indians, but also in affording a market for

our productions, provided we are able to raise a surplus."

The school at this Station has considerably increased during the past year. The number of Scholars has varied from fourteen to twenty-two. At the examination, on the 21st of September, there were twenty in School: On the 23d of that month, two of the Scholars left the Station under the care of Captain Douglass, and arrived in this city on the 24th of December, on their way to the Foreign Mission School at Cornwall, Connecticut. The number of Scholars was thus reduced to eighteen. Of the state of the school, the Superintendent writes—"We have the pleasure of announcing, that it was never more pleasing than at the present time. The elder children both learn and labour. Their prejudice against the latter is wearing away."

Various opportunities have been sought and improved for communicating religious instruction both to the Indians and to white people. In addition to the regular exercises attended by Mr. Chapman at Hopefield, Mr. Vaill made several visits to the principal Indian Village, to converse with the Chiefs and others on the leading subjects of revealed truth. Indians of other tribes, and whites, as ignorant and stupid as the untutored savage, were providentially brought within his reach.

During the last summer and autumn, the Family again suffered severely with sickness. The excessive heat of the weather in July and August, the thermometer ranging from 96 to 100 degrees, produced debility and disease. Several of the Family were afflicted with the intermittent fever, and all the Missionary and Indian children with the hooping-cough; and one of the white and two of the red children fell victims to that distressing malady. The Rev. Mr. Chapman, whose death was announced in the introduction to this Report, was attacked with the typhus fever early in December; and after a lingering sickness of several weeks, expired on the 7th of January. In this mysterious but righteous Providence, your Managers most deeply sympathize with his afflicted partner and relatives, and with the bereaved Mission. To that Mission, to your Board of Managers, and to the Missionary cause, the death of so intelligent and indefatigable a labourer, and especially one who, by patient and persevering study, had acquired the ability to communicate religious instruction in the Indian language, is a loss of no ordinary magnitude. To all concerned in this afflictive visitation, your Managers would address the submissive and penitent injunction of the Prophet—*Come, and let us return un-*

to the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

GREAT OSAGE MISSION.

During the last year, the School at this Station has been favoured beyond any reasonable expectation. To the eighteen scholars mentioned in your last Report, more than twenty have since been added. Although several had been taken from the School, yet, at the date of our latest information, thirty-six interesting native children, rescued from the forest, were enjoying the privileges of literary and religious instruction—were undergoing a course of mental and moral culture, which, under the blessing of God, may promote their own temporal and eternal benefit, and render them the instruments of conferring incalculable blessings upon their Tribe.

The secular concerns of the establishment were carried forward without serious interruption, and with unexpected success. The former and the latter harvest, yielding four hundred and fifty bushels of wheat, and sixteen hundred bushels of corn, were sufficiently productive for the full supply of the Mission. The want of a skilful blacksmith, which had been so long and severely felt by the Family, was supplied by the arrival of Mr. Colby.

Early in the last year, several Indian families commenced a settlement in the immediate neighbourhood of the Station. They erected two or three comfortable log dwellings, and made preparations for cultivating the soil. Whether they will persevere in their enterprise, or the example be followed by others, is yet to be ascertained. At their request, a number of their children were admitted to the School.

In the course of the last summer, your Missionaries projected the plan of establishing a branch of their Mission on the Ne-o-sho River, within the immediate vicinity of the present Indian village. It was thought, that a measure of this kind would furnish greater facilities for acquiring a knowledge of the language, communicating religious instruction to the Tribe, and inducing them to abandon the chase and seek a less precarious subsistence from the cultivation of the soil. The plan was approved by your Managers. In the month of September, the Rev. Mr. Pixley removed his family to the new Station; and Mr. Bright was instructed to follow as soon as his aid should be required. It is not expected that this experiment, however important it may prove to the interests of the Mission, will increase, to any considerable amount, the ordinary drafts upon your Treasury.

The two junior Missionaries at this Station have made considerable progress in the acquisition of the Osage language. In pursuit of this object, they have subjected themselves to many privations and hardships, residing, much of their time, in the cabins of the Indians, or accompanying them on their hunting expeditions, exposed to the dangers of the climate, and often without shelter and without food. By persevering and laborious study, they are enabled to converse on ordinary subjects, and to translate and read their prayers and discourses.

The Superintendent, in the early part of the last year, visited the Delaware Indians, for the purpose of ascertaining the practicability and expediency of establishing a school in their village. Anderson, the principal Chief, expressed his approbation of the objects of the Mission, so far as they related to the instruction of his young people, in reading and writing, and in agriculture and the mechanic arts; but declined to form a covenant at that time, in consequence of the absence of his associate Chiefs on their winter's hunt. On this visit the Superintendent met with a number of Indian families, formerly residents of this State, who could converse intelligently in English. Two or three of the women had been members of a Christian Church. Since their removal to that distant wilderness, they have steadily met together on the Sabbath for the purpose of reading the Scriptures, and mingling their hearts in social worship. "Have you brought Christ with you? then pray with us and our families," was the unexpected salutation, with which they welcomed the messenger of the cross to their humble dwellings.

At the request of the Board, the Superintendent repeated his visit in the month of October. Most of the tribe were again from home. The aged chief received him, as before, with hospitality and friendship. He again expressed a desire for the establishment of a School, but still declined to adopt the measure in the absence of his people. Six children were, however, committed to the care of the Superintendent, and conducted to your Mission School at Harmony. There is ground to hope, that a branch of this Mission, without materially enhancing the amount of its expenditures, will yet be established in the principal village of the Delawares.

The Osages of the Missouri, as well as their brethren of the Arkansas, have adopted, at least, the germ of civil government. Through the intercession of the Indian agent, they have instituted a Council of Chiefs, and a band of warriors, to carry the orders of the council into effect. The

principal object proposed by the agent, was the recovery of property stolen from citizens of the United States. But, should the institution be rigidly maintained, it may, in the language of the journal, "extend to the punishment of crimes committed against each other, and through the increasing intelligence of the people, eventually lead to the establishment of a rational and efficient government."

In point of health, the Mission was more generally favoured during the last summer and autumn, than in former years. A few cases of intermittent fever, however, occurred; and Mr. Austin and his family, who resided on the low grounds near the Mills, suffered severely. At this Station, as well as at Union, the School was visited with the whooping-cough. Two or three of the Indian children were taken away by this disease; another died in consequence of an injury sustained while at work in the field; and the Superintendent's youngest child, aged about six months, was removed by a short illness of two days. To this bill of mortality, we regret to add the name of Mrs. Colby, who died of the typhus fever, on the 25th of February. Although she had been at the station only a few months, yet she had greatly endeared herself to the Family. "In her," says the Journal, "we found an affectionate sister,—by her death, we are severely chastised. In her, the Osages found a friend, who sought their highest good,—by her death many may justly mourn their irreparable loss."

The Annual Missionary Convention was held at this Station, from the 6th to the 13th of October. The delegates were the Rev. Mr. Vaill and Mr. Spaulding of Union, and the Rev. Mr. Dodge and Mr. Newton of Harmony. Sickness in the Mission at Dwight, prevented the attendance of delegates from that Station. "It was indeed pleasant," says the President of the Convention, "to meet brethren who are subject to similar privations and trials with ourselves; and who had come to consult on the measures best calculated to carry our Missionary operations into effect. The season enjoyed together, we hope will not be lost. It was truly animating to our drooping spirits."

TUSCACORA MISSION.

It was mentioned in the last Report, that no regular Missionary had been appointed for this Station, since the resignation of Mr. Crane, and that the Rev. Mr. Smith, of Lewiston, had been employed as a temporary supply? Various circumstances have induced your Managers to continue this

arrangement through the past year. Mr. Smith, therefore, is still preaching one sermon on the Sabbath, and occasionally performing other Missionary labours. His services, there is reason to believe, have been both acceptable and profitable to the tribe.

On the return of the venerable Saccharissa, whose presence and address gave so much interest to your last Anniversary, your Managers transmitted a letter to the nation, promising to send them a permanent Missionary as soon as practicable, and inviting them to commit their children to the Mission School at Cataraugus. To this letter, a reply, signed by ten of the chiefs and warriors, was duly received. The correspondence has since been continued, and your managers are preparing to reorganize a school at this station.

SENECA MISSION.

The removal of this mission from the Indian Reservation, by one of the justices of the county court, and the unsuccessful application to the legislature for redress, were laid before you at the last annual meeting. At the late session of the legislature, a printed circular and memorial were transmitted to each member of the Senate and Assembly. These papers were enforced by memorials from a large number of the chiefs and warriors of the tribe, and from many of the most respectable citizens of Buffalo and its vicinity; and your managers are happy to state, that a law was enacted, allowing missionaries and teachers, with the consent of the judges of the county court, to reside on the reservation. Since the passage of this law, a joint council of the Christians and pagans has been held, in which it was agreed that each party might select its own teachers; and it is expected that the school will be reopened early in June.

Your missionary, since he was driven from your buildings, has resided at Buffalo, within four miles of the principal Seneca village, and steadily pursued his ministerial labours among that interesting people, in studying the Seneca language, in visiting the sick, attending funerals, and administering the various ordinances of religion, his time has been fully, and it is believed usefully, occupied. As the fruit of his labours, three members have recently been added to the communion of his church.

CATARAUGUS MISSION.

The continued progress of this Mission is highly gratifying to your managers. The school, at your last anniversary, embraced forty-five children. Twenty-five having since been added, the present number is

seventy. By their general deportment, by the proficiency they have made in learning to read and write, and the cheerfulness and skill with which they have performed the duties assigned to them out of school, the children have gained the commendation and esteem of their instructors. Some of the older boys have manifested a more than ordinary seriousness of character. Impressed with the sense of their danger as sinners, they have been discovered in little weeping circles, renouncing the pagan's hope, and uniting their hearts in prayer to the Christian's God and Saviour.

The superintendent has continued the practice mentioned in the last Report, of meeting with the adults on the Sabbath, for the purpose of reading and explaining the word of God, and leading in their devotional exercises. The meetings were attended with increasing interest, and by augmented numbers. In the course of the last summer, it became necessary, for the accommodation of the audience, to remove to a larger building. This is also too small for the present attendance, and the chiefs have recently resolved to erect a church of suitable dimensions, and in a central location. Several of the chiefs, in the view of your superintendent, give evidence of piety. They are anxiously looking forward to the appointment of a minister of the Gospel for that station; and are only awaiting the organization of a missionary church, to make a public and formal renunciation of the pagan standard, and to enrol their names under the banners of the cross. In obedience to the solicitations of the chiefs, and the wishes of the superintendent and assistants, your managers have appointed a missionary on trial for three months. Should he accept the office, and the prospect of his usefulness be such as to justify the measure, his appointment will be renewed without limitation.

You were informed in your last Report, that the Christian chiefs had manifested much solicitude on the subject of Christian marriage; that their inquiries had resulted in a determination to receive the marriage covenant, as of Divine authority; and that nine couples had been publicly married by a Christian magistrate. In the course of the last year, the example was followed by seven couples; and as the laws of the state take no cognizance of Indians, the whole signed an instrument, drawn up by a magistrate, "binding themselves, in the presence of God, to adopt and observe the laws of the whites, which regulate and confirm the marriage contract."

In the month of January last, a general council, embracing both the Christian and pagan parties, was held at Cataraugus.

Your superintendent was present by the special invitation of both. The subject of your missionary establishment was discussed at great length, and with much candour. In the result, the pagans withdrew their opposition, and promised to avail themselves of the school for the benefit of their children. They retired with every mark of good feeling; and there is ground to hope that no farther obstruction from that quarter will impede the progress of your mission.

Miss Nancy Henderson, of Bedford, Westchester county, New-York, has been added to this mission, as an assistant teacher. She arrived at the station in November, and took charge of the female school. Miss Beardsley, an exemplary and esteemed member of the family, was induced, by unexpected circumstances, to solicit permission to retire. The assent of the board was promptly, but reluctantly given; and on the 21st of March, she took leave of the family, and of the missionary service.

FORT GRATIOT MISSION.

It was mentioned in your last Report, that this mission was about to be suspended, and that another station would eventually be selected in the Michigan territory. It was deemed proper that Miss Osmar, the female assistant, together with the school and the missionary property, should be removed to Mackinaw. Instructions to this amount were communicated, on the first of June, to the superintendents of both missions; and the proposed removal was accomplished early in the ensuing month.

On the suspension of this mission, two of the scholars, having funds of their own sufficient to defray the expenses of their journey, were brought by Mr. Hudson to this city, and were sent by your board to the Foreign Mission School in Connecticut.

It is due to Mr. Hudson to remark, that the measure of suspending the Fort Gratiot Mission was neither adopted nor hastened on account of any dissatisfaction with him. On the contrary, his management of the mission, and the whole of his conduct as a missionary, so far as was known to your board, merited and received their entire approbation. As his services were not then required at either of your missions, and as the board was not prepared for the immediate selection of a new station, he was permitted, agreeably to his own request, to return and attend to some personal concerns which appeared to demand his presence. He has since been employed by your managers, in soliciting donations, and organizing auxiliary societies and associations; and, having adjusted his private concerns, he is

now preparing to return, with undiminished zeal, to the field of missionary labour.

MACKINAW MISSION.

One male and two female assistants have been added to this mission in the course of the year. Miss M'Farland, whose appointment was mentioned in the last Report, and Miss Osmar, from Fort Gratiot, both arrived at Mackinaw in the month of July. Mr. Martin Heydenburk, of Skaneateles, in this State, received his appointment about the middle of September, and reached the station before the close of October.

The propriety of sending forth these additional labourers was soon confirmed. Nearly fifty Indian children, as many as the building would admit, were received as members of the family. The school was divided into two departments—one for males, and the other for females. Under this arrangement the doors were opened for the admission of both Indian and white children, residing in the village. At the date of our latest communications, the number, in both departments, had increased to one hundred and two. Some of the children denominated Indian, are half-breeds, the offspring of traders who had married natives. The white children admitted into the school are also the offspring of traders. The expediency of admitting the latter class will not be questioned, when it is understood, that they are probably destined, as the companions of the former, to settle among the surrounding tribes; and that their example and influence, if they were left to be trained up in vice and ignorance, would produce the most unhappy and pernicious results.

Your missionary, in addition to his other duties, has generally occupied a portion of the Sabbath in preaching to the adult Indians, and to the white inhabitants of the island. His labours, he has reason to hope, have been blessed to the conversion of two or three white persons in the village, two Indian women, and two of the older children of the school. With these tokens of Divine favour, he has been greatly encouraged in the prosecution of his important and arduous work.

In the opinion of the Superintendent, "the field of Missionary labour at that Station may be just as wide as the most extended charities and active exertions of the church please to make it." This opinion is confirmed by a letter from a respectable officer of the garrison at Sault de St. Marie, and by the verbal communication of a judicious and intelligent citizen of that place. They all concur in the opinion, that Mackinaw, in point of local situation, is better

calculated for a Missionary Establishment, than any other part of that western region ; and that, to future Missionaries, it will prove the key of entrance into a number of distant and populous tribes.

HAYTIAN MISSION.

It is well known, that, within the last year, the government of Hayti gave a general invitation to the free coloured people in this country to migrate to that Island, and that an Agent was sent out to afford counsel and aid to such as were disposed to accept the invitation. Several thousands having embarked in the enterprise, your Managers deemed it highly important, that they should be followed by approved Missionaries and Teachers of their own colour. Under this impression they accepted the tender of services made by the Rev. William G. Pennington of New-Jersey. Mr. Pennington was educated in the African School in that State. He was licensed by the Jersey Presbytery in 1823, and in September last, was ordained by that body with a special view to the Mission.

On the evening of the 12th of October, a public meeting was held in the African Presbyterian Church in this city. At this meeting a Church was regularly formed, comprising such emigrants as had been furnished with certificates of good standing in other Churches. Two Elders were also selected and ordained, and the commission and letter of instructions were delivered to the Missionary. On the succeeding day, the Missionary, Elders, and Members of the Church, and their fellow-emigrants to the number of nearly two hundred, embarked in the ship *Concordia*, and sailed for their destined residence. After a pleasant passage they arrived at Port au Prince on the first of November, and were kindly received by the constituted authorities of the Island.

On the 15th of November, the Rev. Benjamin F. Hughes, of Philadelphia, was appointed Superintendent of the Haytian Mission. Mr. Hughes, although a native of one of the West India Islands, had resided a number of years in Philadelphia, and for some time, sustained the pastoral charge of a coloured congregation in that city. He received his theological education under the care of the Philadelphia Presbytery, and by that body was regularly licensed and ordained. He arrived in this city early in December ; and on the evening of the 15th of that month, a public meeting in view of his departure, was held in the Reformed Dutch Church in Nassau-Street. After an unexpected detention, he sailed from this port on the 5th of January, and arrived at Port au Prince on the 20th of that month.

His reception, like Mr. Pennington's, was friendly and respectful. The President not only received him with cordiality, but also expressed his entire approbation of the object of the Mission. "Our forms," he remarked, "are different, but we worship one God."

At the date of our latest letters, Mr. Hughes had preached repeatedly in Port au Prince and its vicinity, and was preparing for a tour of Missionary labour among the emigrants in different parts of the Island. The information which he will soon be enabled to communicate, may be important to your Managers, in directing the future operations of the Mission. Until such information be received, no definite instruction can be given to your Missionaries, nor can any decisive opinion be pronounced as to the probable result of their labours. Nothing however has occurred to diminish the hope of ultimate success.

PROJECTED MISSIONS.

A correspondence, about eighteen months ago, was opened with the Directors of the American Colonization Society, on the expediency of sending a Missionary to the American Colony in Africa. An unsuccessful effort was then made to obtain a suitable Missionary. In the course of the last winter, the services of a theological student in Virginia, were tendered for that Station. Satisfied with the recommendations accompanying his application, your Managers resolved to accept the offer, as soon as he shall be regularly licensed and ordained. Before the close of the present year, he will probably have finished his preparatory studies, and embarked for his destined field of duty.

In November last, the Western Missionary Society, composed of the synod of Pittsburgh, proposed to become auxiliary to your Society, and to place under your management its Missionary establishment upon the Maumee. The overture was kindly received and conditionally accepted. The correspondence is still continued, and the question will probably be decided at the meeting of the synod in the ensuing October.

Applications have been presented to your Board for the appointment of Missionaries for the Indians on the Alleghany Reservation in this State, and for the tribes residing in the vicinity of Chicago, and the Sault de St. Marie, in the Michigan Territory.

Inquiries have also been made in behalf of a number of theological students at Princeton, Auburn, and New-Haven, who are desirous to engage in Missions to Ar-

menia and Arabia in the east, and to Mexico, some part of South America, and the mouth of Columbia River, on its western continent. The correspondence on these topics is still open. The providence of God, in rapid succession, is raising up instruments for the great work of evangelizing the world; and nothing appears to be wanting, but the requisite funds to enable your Managers to double the extent of their operation in the course of the ensuing year.

EDUCATION OF HEATHEN YOUTH.

It was stated in the last Report, that your Managers were supporting two beneficiaries, of the Tuscarora and Seneca Tribes, at the *Foreign Mission School* in Cornwall, Connecticut. One of these youths, it will be recollected, was present at your last Annual Meeting, and delivered an address evincing of talents and acquirements, at least respectable. They are both still at the School, pursuing their studies with diligence, and give promise of usefulness to their respective tribes.

Since your last Meeting four Indian Youth have been added to the list of your beneficiaries at that interesting School. Two of the number, James Crane and George Whitefield, belong to the Chippewa Tribe, and the others, Stephen Van Rensselaer and Robert Munroe, to the Osages of the Arkansas. The former arrived at Cornwall on the 12th of August, and the latter on the 28th of December. The latter are relatives of Tally, the second Osage chief; and, by him, they were committed to your patronage, with the hope that they may be qualified for usefulness, and rendered distinguished blessings to their families and their nation.

In announcing the departure of these Youth from Union, Mr. Vaill informs us, that Tally, the second Chief, had expressed a desire "to send his own son, if the Board should call for him." "Would it not," he adds, "be of great benefit to the nation, were the Managers to send for Tally's son, and a son of Clamore, the first Chief? Language fails to set forth the probable importance of this measure. Could a few youth who have influence, be separated from the nation, become civilized, and feel themselves independent of the foolish superstitions of paganism, they would probably promote the reformation of the Tribe beyond any other means."

The Superintendent of the Great Osage Mission, also requests permission to send three youth of different tribes—an Osage, a Delaware, and an Omahaw—who have

been some time in the school at Harmony. "The two latter," says Mr. Dodge, "speak several Indian tongues, besides some French and English. They all possess good natural talents, and are very active in learning. Should they be suitably educated, and become missionaries, or even interpreters, it would afford facilities for preaching the Gospel to a number of Indian tribes."

Your Managers, concurring in the views here given, have authorized the superintendents to send forward the five youth in the course of the ensuing season. Three of the number will be supported by female associations, and a fourth by a benevolent individual in this city.

AUXILIARY SOCIETIES.

One hundred and eighty-nine auxiliary Societies were recognised in your former reports. To this number seventy-seven have been added during the past year—making your present number *two hundred and sixty-six*.

Among the new auxiliaries, your Managers have the pleasure to announce a female society at Winchester, Virginia, another at Lancaster, Pennsylvania, and a third in the city of Albany, each pledged to contribute one hundred dollars a year for the education of a youth at the Foreign Mission School in Cornwall.

A family of sisters in this city have set apart half an hour a day to the use of their needles in behalf of the missionary cause. By the avails of a few weeks, they have paid twenty-four dollars into your treasury, for the support of an Indian child for two years, at one of your missionary schools. A small fragment society, consisting of six or eight young ladies of this city, have also contributed by their needles forty-eight dollars for the support of another child for four years.

Most of the auxiliaries particularly mentioned in your last Report, still persevere in "well doing," and merit renewed commendation. None, however, it may be remarked without disparagement to others, is more efficient, than the "Female Missionary Society of the First Presbyterian Church of Brooklyn." This society has been in operation about seventeen months, and in that period has contributed to your funds more than five hundred dollars, besides furnishing nearly two hundred garments, a winter's supply for your Cataraugus School. The principal part of this amount has been raised by the sale of needlework, wrought by the members of the society. "In reviewing the past year," observes their late Report, "we have rea-

son to be gratified with many of the effects of our sewing association. It is believed to be the experience of all who have been able to attend it, that the pecuniary avails of our exertions, though by no means inconsiderable, are to be the last mentioned when speaking of the substantial benefits of our meetings. Our hearts have been enlarged; our benevolent affections have been excited; our hands have been strengthened; our hopes encouraged; and the purpose of our souls to live for God's glory, to labour for his kingdom, and to rejoice in its triumphs, has assumed a firmer tone, while the members of the society have been more closely bound together in the pure and perpetual bond of heavenly charity."

RECEIPTS, EXPENDITURES, AND RESOURCES.

Of the Treasurer's annual Statement of Accounts, which will be annexed to this Report, the following is a brief summary:—

RECEIPTS.

From Auxiliary Societies.....	\$3373 55
From Societies not Auxiliary....	462 71
Collections at the Monthly Concert of Prayer.....	1481 90
Congregational Collections.....	1484 66
Individual Donations,.....	3124 39
To constitute Ministers Members for life.....	1779 44
To constitute other Persons Members for life.....	927 00
Annual Subscriptions.....	29 00
Avails of Missionary Fields....	35 99
Avails of Missionary Boxes....	70 67
For educating Indian Children at the Mission Schools.....	1008 66
For educating Indian Youth at the Foreign Mission School in Cornwall.....	415 00
Collected by Agents.....	4086 47
A Legacy.....	10 00
From Government to aid in Buildings and Schools.....	2600 00
Avails of a Narrative of a Private Soldier.....	15 00
For the redemption of Nicholas, a coloured man at Harmony,	54 00
From Sabbath Schools.....	16 00
From other Sources.....	1 62

Total Receipts, \$20,975 45

EXPENDITURES.

Balance due the Treasurer, as per last Report..... \$7953 19

Paid to the Union Mission....	\$1056 64
Paid to the Great Osage Mission	2983 54
Paid to the Tuscarora Mission..	452 20
Paid to the Seneca Mission....	714 06
Paid to the Cataraugus Mission,	2522 03
Paid to the Fort Gratiot Mission,	361 31
Paid to the Mackinaw Mission..	2030 64
Paid to the Haytian Mission,...	341 38
For Beneficiaries at the F.M.S.	370 12
Paid to Commissioners and Agents,	901 30
Counterfeit Notes.....	76 00
Bank Discounts.....	285 60
Postage.....	111 29
Clerk Hire.....	312 50
Messenger for three and a half years.....	105 00
Office Rent,.....	112 50
Printing Seventh Annual Report, Notices, &c.....	367 49
Fuel, Freight, Cartage of Goods, and other incidental expenses.....	176 28

Total Expenditures, \$21,233 07

Total Receipts, 20,975 45

Balance due the

Treasurer, 257 62

21,233 07

By this summary, it will be seen that your receipts during the past year have so far exceeded your expenditures, as to reduce your debt from nearly eight thousand dollars to two hundred and fifty-seven. To accomplish this reduction, your Managers, besides increasing the number of Agents, were induced to make extraordinary personal efforts, with the hope of being enabled to report the whole of your debt cancelled; and this hope would have been realized, had not unexpected drafts arrived from your distant Missions.

Your Managers are gratified to discover a gradual increase of the number of Churches contributing to your funds at the Monthly Concert of Prayer. This mode of supplying your Treasury, is one which has been repeatedly and earnestly recommended by the General Assembly of the Presbyterian Church, and the General Synod of the Reformed Dutch Church; and one which can scarcely fail to recommend itself to every individual in the community. It is the professed object of that concert, that Christians may address their united prayer to the *God of Grace*, for a blessing upon Missionary exertions. It would seem, therefore, peculiarly appropriate, to take up collections on the occasion, and devote the amount to the promotion of the Missionary cause. Your alms would then ascend with your petitions, as a combined memorial of your sincerity and zeal.

Your Managers are also gratified to discover so respectable an accession to the list of Clergymen constituted life members by the contribution of Ladies. On this mode of raising funds, a writer in a late Virginia publication, having stated, that the Ladies of six hundred congregations had constituted their Pastors life members of the American Bible Society, and only fifty of the United Foreign Missionary Society, inquires,—“How is it that the Ladies of the two thousand congregations pledged to support this last institution, have thus so reluctantly followed in the train of munificent appropriation to its funds? To this charity especially may that fine line of the poet be applied :

“It blesseth him who gives, and him that takes.”

“Among these two thousand congregations there are at least one thousand clergymen who might be constituted life members in the course of three months, and thus thirty thousand dollars be added to the funds of a Society, which has opened the blessings of literature and religion, and immortal glory to eight Tribes of men who are roaming the forest, and among whom was sacrificed at the altar of cruelty, the smiling infant, the blooming youth, and the man of gray hairs. The sum, if thus appropriated, would support seventy Missionaries for a year, or give a year's instruction to two thousand five hundred Indian children. It would enable the Society to enlarge all their Missions, and allow them—and they are extremely anxious to accomplish it—to send out Ministers and Teachers to Liberia, and thus throw around that colony all the attractions of free schools, Bible classes, a free press, religious papers, tracts, and books, and churches—all the moral machinery necessary to build up a free, independent, industrious, moral community.”

CONCLUSION.

In closing their Report, your Managers would express their undissembled gratitude to the *Great Head of the Church* for the blessings bestowed upon their arduous and complicated labours. Under his protection and guidance, your debt has been nearly cancelled; your Missions have been sustained; new fields have been opened to your view; additional labourers have been sent forth to the harvest; an accession of more than one hundred children has been made to your Missionary Schools; several adult Indians have been added to the communion of one of your infant Churches; and, at other Stations, a number are living

professedly in the belief, and apparently under the influence, of the *Gospel of Christ*. In view of these signal favours, your Managers discover much to call forth their fervent acknowledgments, and to prompt them to continued and vigorous exertion.

As an incentive to unwearied perseverance, and with a view of showing the increasing interest excited in the Missionary cause, your Managers will present a brief comparative view of the progress of your Society; with that of a kindred Institution, pre-eminently distinguished for the extent and energy of its operations.

The American Board of Commissioners for Foreign Missions, at its Eighth Anniversary, reported three Missionary Stations, twenty Missionaries and Assistants, two Schools, sixty-four pagan children and youth, and one or two converts from paganism to Christianity. At its fifteenth Anniversary, celebrated in September last, the same Institution reported thirty-three Stations, one hundred and forty-four Missionaries and Assistants, ninety Schools, and three thousand Scholars.

At your Eighth Anniversary, you number eight Missions, fifty-five Missionaries and Assistants, four Schools, two hundred and thirty pagan youth, and more than forty converts to the faith and hope of the Gospel.—Should the sphere of your operation be extended in the ratio which has marked the progress of that important Society, you will, in seven years, number seventy-eight Stations, three hundred and ninety-six Missionaries and Assistants, one hundred and eighty schools, and more than ten thousand scholars. To this may be added—should the blessing of heaven descend proportionally upon your labours, you will behold a company of more than five hundred converts, rescued through your instrumentality, from the dominion and degradation of paganism, and rejoicing in the efficiency of that grace which had raised them to the high and holy character of children of God, and heirs of eternal glory.—Carry your view forward to the close of a few more septennial periods, and who can estimate the amount of temporal and spiritual benefit that may redound to immortal souls! Who can compute the revenue of glory that may accrue to the Kingdom of Immanuel? Is there a heart in this community, softened by the religion of the Gospel, that would not exult in so auspicious an event? Is there an individual, accustomed to Christian munificence, that will not contribute, with a generous hand, to the accomplishment of results so transcendently interesting and glorious?

Let, then, the effort be made. Let the

friends of the Redeemer, throughout this favoured country—let the two thousand Churches virtually pledged to your support, bring forth their offerings with cheerfulness and promptitude, and your Managers, relying on strength and wisdom from above, will brighten their armour, and breast themselves to the conflict. Shrinking from no temporal sacrifice, and dismayed by no human difficulties, they will press onward in the hallowed enterprise; supported and cheered by the prophetic vision of that day, when this desolate and barren heath shall be clothed with verdure and with beauty—*when the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose—when the glory of the Lord shall be revealed, and all flesh shall see it, for the mouth of the Lord hath spoken it.*

By order of the Board of Managers,

Z. LEWIS,

Sec'y for Domestic Correspondence.

AMERICAN SUNDAY SCHOOL UNION.

FIRST ANNUAL REPORT.

We are indebted to the politeness of the Editor of the American Sunday School Magazine for a copy of the first annual report of the American Sunday School Union, which was presented to the Society at their meeting in Philadelphia, on Tuesday the 24th of May. From this document we learn that the Society has proceeded thus far with success equal to the most sanguine expectations of its founders. The Directors say, that not a single circumstance has occurred during the year to discourage their most exalted hopes, or to abate in the least the ardour of their zeal. The plans which have been projected, have, to a great extent, received the prompt and efficient aid of the public: and, although some schools have been prevented by circumstances from attaching themselves to the Society, they think it cannot be long before the advantages of a connexion with the Union will be solicited by every Sabbath School in the land.

During the year the Directors have had in their employ for different portions of time, six missionaries, who have been successfully occupied in establishing new Sabbath Schools, visiting old ones, reviving and encouraging such as were languishing, organizing auxiliary unions, explaining the objects of the Society, and by all proper means extending its influence and usefulness. Two monthly publications, devoted to the objects of the Society, have been

issued under the direction of the Board: the *American Sunday School Magazine*, a valuable and interesting work, which contains a full account of all the proceedings of the Society, and is a repository of useful and able discussions of subjects connected with Sunday School operations; and the *Teacher's Offering*, which is specially designed for children. The first of these publications has more than 1000, and the last more than 2000 subscribers. Besides these periodical works, the board have published during the year 42,500 Reward books, 51,000 Tracts, 10,000 copies of the Decalogue, 500 Minute books, 4000 Catechisms, 10,000 Christian Almanacs, 10,000 Spelling books, 726,000 Tickets, 25,000 Hymn books, 1000 Plan of proceeding, 2000 Hymns in sheets, 650 Receiving books, 11,000 Alphabetical cards, and 3500 copies of the seventh Annual Report of the Sunday and Adult School Union; amounting in all to 1,032,650 Books, Tracts, and Tickets. All these publications, before they were issued from the Society's press, had passed under the careful revision of a *committee of publication*, consisting of five persons of different Christian denominations. The large demand for the Society's publications has induced the Board to adopt the use of stereotype plates, and they have already procured plates for about one thousand pages. The following is an abstract of that part of the report which relates to

SUNDAY SCHOOLS IN THE UNITED STATES.

Maine and Vermont. The Society has no auxiliaries in these states. The Directors, however, have a missionary now labouring in Vermont, and expect the happiest results from his exertions and services.

New-Hampshire. At a meeting of the General Association of New-Hampshire, on the 9th of September, the *FIRST State Sunday School Union* in this country was organized; and a committee for each of the seven counties of the state, was appointed to carry the plan into effect.

Massachusetts. The Society have one auxiliary in the town of Salem, consisting of 6 schools, 128 teachers, and 630 scholars. In Newburyport Sabbath schools were established in 1817, and now contain 780 scholars under the care of 96 teachers. A report from Boston states that there are in that city, 23 schools, containing 2100 scholars under the care of 300 teachers. Of the scholars, 14 have professed religion within the last three months, and two are in a course of preparation for the holy office. An auxiliary state Union is about to be formed in Boston.

Rhode-Island. This state contains a considerable number of schools, but there are none in connexion with this society except four in the town of Providence, containing 621 scholars. In the month of November last six schools were established by the minister of Warwick, in that place and its vicinity; containing upwards of 500 scholars; and there is reason to expect the speedy formation of an auxiliary State Union in Rhode-Island.

Connecticut. A Sunday School Union, embracing the whole state, was organized in Connecticut a few months since, and forms the second State Union in connexion with this Society. It already numbers 30 auxiliaries.

New-York. Ten Societies in this state have become auxiliary to the American Sunday School Union during the past year. Of these, the most important are two in the city of New-York: the "Female Union Society for the Promotion of Sabbath Schools," embracing 38 schools with 528 teachers, and 3,052 scholars; and the "Sunday School Union Society," which reports 58 schools, 616 conductors, and 4,430 scholars. Each of the auxiliaries paid 50 dollars into the treasury on joining the Union. The other eight auxiliaries in the state, are, "Guilford Sabbath School Association," "Painted Post Female Sabbath School," "Columbia and Green County Sunday School Union," "Albany Union Sunday School Society," "Geneva Sabbath School Union," "Oneida County Sabbath School Union," "Washington Sabbath School," and "Newburgh Sabbath School Society." The ten auxiliaries have under their care 170 schools embracing 1,887 teachers, and 12,786 scholars.

New-Jersey. In this state there are 46 auxiliaries, 30 of which report 100 schools, 1,072 teachers, and 8,014 scholars. In Somerville about 100 young persons have been united to the church, who were either as teachers or scholars connected with the Sabbath schools of the congregation; and it is stated that the knowledge imparted in these schools was a great means in the hands of the Lord of enlightening society generally, and preparing the way for the great revival of 1822, when upwards of 200 persons were added to the church. Of a single school in Newark, it is said, that within the last six months, 25 teachers, and 20 scholars have become hopefully pious.

Pennsylvania. In this state there are 170 auxiliaries, and 397 schools under the care of the society, containing 3,742 teachers, and 28,228 scholars. In the city of Philadelphia alone there are 8,453 scholars, of whom 7,499 belong to this society.

Delaware. This state reports 13 auxiliaries, embracing 27 schools, 189 teachers, and 1736 scholars. Sunday schools in this state, by legislative provision, receive twenty cents a year for each white scholar.

Maryland. In Maryland there are 14 auxiliaries with 41 schools, 591 teachers, and 3,096 scholars. There are also many flourishing Sunday schools in Maryland, not connected with the American Sunday School Union.

Virginia. This state has 24 auxiliaries, embracing 45 schools, 476 teachers, and 3,476 scholars. The Board have a missionary now labouring in this state.

North Carolina. In North Carolina the Board have 9 auxiliaries, 37 schools, 289 teachers, and 2,292 scholars.

South Carolina. This state reports 4 auxiliaries, 21 schools, 189 teachers, and 1,311 scholars.

Georgia. In Franklin county there is one auxiliary containing 14 schools, 124 teachers, and 811 scholars. Measures have been taken to form a "Georgia Sunday School Union," auxiliary to this society.

Alabama. Alabama has one auxiliary, from which no report has been received.

Mississippi. In this state there are 2 auxiliaries, containing three schools, 24 teachers, and 163 scholars. In a school at Natches, of 14 teachers, seven have become hopefully pious during the last year.

Louisiana. Has no auxiliary.

Tennessee. Has two auxiliaries, three schools, 36 teachers, and 281 scholars.

Kentucky. Reports four auxiliaries, 77 teachers, and 641 scholars. There is a prospect of the speedy formation of a State Union in Kentucky.

Ohio. Has 5 auxiliaries, 15 schools, 218 teachers, and 1,440 scholars. Seven new auxiliaries have also recently been established by a missionary in the employ of the Board. In Cincinnati, a town of 13,000 inhabitants, there are 8 schools and 900 scholars.

Indiana. Reports one auxiliary, 18 teachers, and 134 scholars.

Missouri and Illinois. A general Sunday School Union for these two states was organized at St. Louis on the 6th of March. This Union embraces 56 schools, 188 teachers, and 1,567 scholars.

Florida. In this territory, measures have been taken to establish an auxiliary society.

Michigan Territory. Has one auxiliary, 18 teachers, and 143 scholars; and from the zeal of its pastors, there is every reason to expect a large increase.

District of Columbia. Reports 3 auxilia-

ries embracing 26 schools, 447 teachers, and 2,665 scholars.

From a comparison of all the reports, it appears that there are now in connexion with the Society, 321 auxiliaries, 1150 schools, 11,295 teachers, and 92,697 scholars. The whole number of teachers and scholars who have become hopefully pious during the year, cannot be accurately ascertained, but the Board say they have ascertained that more than *two thousand* of the teachers and *one thousand* of the scholars, belonging to their schools, have joined the church since their connexion with these institutions. The number of Sunday scholars in our country, not connected with the American Sunday School Union, according to the estimate of the Directors, is about 45,000; which, added to the 82,000 under their care, make a total of 127,000 Sunday scholars in the United States.

BRITISH AMERICA.

Montreal is the seat of a Sunday School Union, which proposes to extend its influence over both the Canadas, and there are already 4000 scholars; chiefly belonging to this establishment. In the province of *Nova Scotia* there is a Sunday School Union of 458 scholars; and the schools of *Newfoundland* number not less than 858; besides which, there are in British America other schools, containing, together with those which have been mentioned, about 7000 scholars.

WEST INDIES.

The whole number of Sunday scholars in the West Indies is estimated at 9000. Through the agency of an American clergyman in Hayti, Sunday schools have been very recently founded at several places on that island.

SOUTH AMERICA.

At Buenos Ayres, a Sunday school, which has been in operation since March last, has been supplied with books from the Depository of the American Sunday School Union.

EUROPE.

In Great Britain and Ireland there are 7537 schools, 74,614 teachers, and 812,305 scholars. On the continent of Europe there are only about 10,000 Sunday scholars.

ASIA.

There are many Sunday schools established by missionaries on this continent

and its isles, and the number of scholars is estimated at not less than 15,000.

AFRICA.

There are Sunday schools at Liberia, Sierra Leone, Capetown, and the vicinity, and in the African Islands, containing in all about 3000 scholars.

AUSTRALASIA.

There are, at New South Wales and Van Dieman's land, several Sunday schools, supposed to contain about 1000 scholars.

POLYNESIA.

The Sunday schools established by the missionaries in the Society and Sandwich islands contain not less than 1500 scholars.

As the result of the whole, it appears that the number of scholars in all the Sabbath schools in the world is about ONE MILLION.

Sabbath School Concert.—On this subject the Board say, "it is a fact entitled to thankful recognition, that there is an agreement among Sabbath school teachers in different parts of the country, to meet on the *second Monday evening of each month*, for the purpose of united prayer to the Father of mercies, in behalf of Sunday schools throughout the world. Let this CONCERT become general, and the period will not fail to arrive when, instead of 1,000,000, there will be more than 100,000,000 in training for heaven, by means of Sabbath schools.

After a tribute of respect to the memory of the late Divie Bethune, Esq. the report concludes with an urgent call upon Christians to increased diligence, particularly on the ground of the rapid growth of our country, and the necessity of unwearied effort to counteract the tendency arising from this circumstance to moral degeneracy. N. Y. Obs.

AMERICAN BIBLE SOCIETY.

NINTH ANNUAL REPORT.

The following is a summary of the facts in this interesting document.

Bibles and Testaments procured and distributed.—During the last year, there have been printed by the Society 22,750 English Bibles, 23,000 Testaments, and 2000 Spanish Testaments; and 800 German Testaments have been purchased. Total 48,550.

making in all, since the establishment of the Society, a grand total of 451,902 Bibles and Testaments, and parts of the latter printed, or otherwise obtained for distribution. There have been issued from the Depository, since the last Annual Report, 30,094 Bibles, 33,106 Testaments, and 631 copies of the Epistle of John in the Mohawk and in the Delaware language—making a grand total since the institution of the Society, of 372,913. This estimate does not include the issues from the Kentucky Depository, nor those purchased or received gratuitously from other sources by auxiliary societies.

Mohawk Testament.—In the last Report it was mentioned that doubts existed as to the accuracy of the Mohawk translation of the Testament, and its circulation was suspended; but satisfactory evidence has since been received, that the errors are few, and those principally in orthography. The suspension has therefore been removed, and grants of that important Gospel made to the Indians who speak and read the Mohawk language at Green Bay, in the Michigan Territory; at Grand River, in Upper Canada; and at Caughnawaga and St. Regis, in Lower Canada.—These are the only places known to the Board where the Scriptures in the Mohawk language can be profitably circulated. Further translations into the language of the Six Nations, have occupied the attention of the Board; but for the want of competent assistance for a correct translation, little progress has been made.—The several schools among the Indian tribes, however, where there are Missionary stations, and those schools under the care of the Foreign Missionary Society, have been supplied with English Bibles, through the medium of the New-York Bible Society.

South America.—From South America important communications have been received. The ardour with which the Bible is sought for, and the gratitude with which it is received, the free introduction of the New Testament, or parts of it, into some of the most important schools; the strong desire manifested by many to have the whole Bible in the vernacular languages of some of the most populous and powerful provinces; the gradual decline of prejudice and opposition, and the cordial and affectionate co-operation of many of the most influential clergy and laymen, are encouraging in the highest degree. And in addition to all this, the translation of the whole New Testament into the Guichua or Peruvian language, spoken by more than a million of intelligent people! the certain prospect of the speedy completion of the translation of the whole Bible into that ancient and sacred language of the Incas, and also into the Aimara and Maxo languages, spoken by more

than 200,000 people; and the formation of a Bible Society in Caraccas, by the united exertions of the priests and laity of that place, cannot fail to gladden the heart of every one interested in the spiritual emancipation of South America. Toward this result, in aid of translations, a grant of \$500 has been made by the Board. The Bibles formerly remitted to that country were duly received; but of the manner of their disposal, or of the effect produced, in the unsettled parts of the country, no information has been received. They have information, however, that the Bible is gladly received in Patagonia, in Monte Video, Bahia, the Brazils, in Valparaiso, Chili, and throughout Mexico.

Spanish Bible.—The stereotype plates of the Spanish Bible, in the version of Padre Scio, reported last year as being in an “unfinished state,” have been completed, entirely to the satisfaction of the Board, and an edition of 2000 copies printed off, and put in a course of circulation. As this version has long been received by the Spanish nation as an approved translation of the Bible, the Managers believe it will have an uninterrupted, speedy, and extensive circulation.

The West Indies.—The donation to St. Bartholomews, mentioned in the last report, was most seasonable, as many of the inhabitants had lost their Bibles by a very disastrous visitation of Providence, and were wholly unable to procure a supply, and the Governor of the Island has expressed his gratitude for your kindness to the colony. There is a very increasing demand, through all that groupe of islands, for the Gospel of God, and there is reason to believe that it will meet with a full and satisfactory attention from the active agency of the Antigua Bible Society. As Almoners of the British and Foreign Bible Society, the Board received 100 Bibles, and 210 Testaments, in the Portuguese language, which were distributed in the Island of St. Jago, one of the Cape de Verd Islands. The want of the Scriptures in that island is very great, and the inhabitants so poor that they cannot procure them unless distributed gratuitously. The emigrants to Hayti have also been supplied through the New-York Bible Society, and provision made for their Schools. Bibles and Testaments have also been sent to St. Martins and St. Croix, and thankfully received.

Agents of the Society.—The Rev. John M. Peck, mentioned in the last annual report, as an agent of the Society in the states of Illinois and Missouri, is still actively and advantageously employed. He has succeeded in organizing several new auxiliaries and branches—in exciting the public attention to the importance of the

subject—in adding new members, and giving new efficiency and zeal to several societies that were already in existence, and in reviving several that were in a very languishing state. Dr. Nathaniel Dwight, of Rhode Island, has been employed as an agent at the eastward, and the managers have it in contemplation to employ others to promote the views of the institution. These agents are charged with the duty of gaining a full and accurate account of the resources and wants of every section of the country to which they are sent, that the Board may approximate as soon as possible to a perfect knowledge of the wants of the whole community. The managers most affectionately and earnestly invite the attention of every State Society—every Auxiliary and Branch Society—and of every friend of the Bible, who feels for those who are perishing for lack of knowledge, to the great importance of obtaining a correct statistical account of the wants of every township and settlement in the United States. This object, it is suggested, might be effected through the instrumentality of those who take the census of the several States, or by the collectors of taxes, or by the clerks of the school districts, or by assessors—or by special agents.

Foreign representative.—The Board have commissioned the Rev. Sereno E. Dwight, of Boston, a member of the Society, now travelling for the benefit of his health in Europe, to represent the Society in any Bible Society or committee where he may have the privilege, and express the affectionate co-operation of the American Bible Society with all similar institutions, and its best wishes for their success.

Want of Bibles in the United States.—The wants of many portions of our country are represented as being far more extensive than is generally supposed. In the state of New-Jersey, and almost within sight of the Society's House, in that region called the *Pines*, in Camden, Haddenfield, Clemington, and Speedwell, &c. as we learn from the last report of the Nassau Hall Bible Society, (whose agents have examined all that region,) many families were found who did not possess the Bible, and not a few, who had *never seen one!* and whole neighbourhoods, in which there was not a single copy to be found. In all that part of the southeastern section of the state, lately explored, there were very few copies of the Scriptures. In the state of New-York, too, there is a most deplorable scarcity. In the county of Monroe, there were found about 1200 families destitute. And in the city of New-York, in a small section of a single street, and on one side of the street, there were found, a few months since, *forty-six families* wholly

destitute of the Gospel. In one of our western states, we are told that more than *seventy thousand* readers are destitute of the Bible, and in many districts of that state it is almost wholly unknown—nor does it appear that the wants of that state are greater than those of some others. The state of Missouri, possessing a population of more than *eighty thousand*, has not in circulation *ten thousand* Bibles. The state of Illinois, nearly equal in population, does not possess an equal number of Bibles. In the state of Alabama, in Madison county it was ascertained that in one district containing 655 white inhabitants, there were but 69 Bibles: and more than 2000 Bibles are necessary for the supply of that county alone. The Bible Society of that place is taking measures to ascertain and supply the wants of the whole county. Several of the Auxiliaries to the Connecticut Reserve Bible Society are pursuing the same course. But so vast is the extent of our western states, and so rapidly increasing is the population, that the Managers cannot but look forward to their condition with painful emotions and gloomy forebodings. With the present means of the society, the population increases faster than they can multiply Bibles.

Auxiliary Societies.—Forty-four new Auxiliary Societies have been added during the past year; making in all 451. The activity and zeal of all these are spoken of, and the college auxiliaries particularly are highly commended, and generally in a flourishing situation. That of Yale numbers more than 240 members. The Society of the University of North Carolina enrolls on its books every member of that flourishing institution. The Nassau Hall Bible Society is still actively engaged in the different parts of New-Jersey. The members of these College Auxiliaries, as the report justly remarks, are the flower of our country, the hope of her future glory: are destined to fill her important official stations, and perform her varied and professional duties. Their voluntary submission to this early course of training in Bible Society operations, cannot fail to excite in every mind the most certain expectations of great benefit to the good work, from their future enlightened and influential assistance. A suitable notice of approbation is likewise bestowed on the female auxiliaries scattered through the country; on the Marine Bible Societies, and on the labours of the Bible Society of New-Orleans.

Stereotype Pocket Bible.—Considerable progress has been made in the completion of stereotype plates for a pocket Bible. The British and Foreign Bible Society having been informed of the intentions of the Board, with the wonted liberality of

that splendid institution, offered as a donation, a set of plates of suitable size, or, if more agreeable, the value of them in money. But, relying upon their own resources, and believing that the amount might be disposed of to greater advantage elsewhere, the Board felt constrained to decline the offer.

After a brief notice of the societies of Philadelphia, Montreal, Frederickton. (in New-Brunswick,) Nova Scotia, &c. a sur-

vey is taken of the proceedings of Bible Societies of the Eastern Continent. As we shall receive in a few weeks the report of the British and Foreign Bible Society, containing intelligence of a much later date, we shall omit noticing this part of the report. Suffice it to say, that Christians in all parts of the world appear to be awake to the importance of giving the pure word of God to every member of the human family.

Anniversaries in New-York.

UNITED FOREIGN MISSIONARY SOCIETY.

EIGHTH ANNIVERSARY.

The Eighth Anniversary of the United Foreign Missionary Society was celebrated in the City Hotel, New-York, on Wednesday evening, 11th of May, 1825. The Meeting was opened with prayer, by the Rev. Mr. VAN VRANKEN, of New Jersey, after which the Annual Report was read by ZECHARIAH LEWIS, Esq. Domestic Secretary of the Society. This document will be found in another part of our number. The following resolutions were then adopted.

On motion by the Rev. CORNELIUS C. CUYLER, of Poughkeepsie, seconded by the Rev. Mr. WILEY, President of Washington College, in Pennsylvania, *Resolved*—That the report be accepted and printed.

On motion by the Rev. Dr. PROUDFIT, of Salem, Washington co. (N. Y.) seconded by the Rev. Mr. ELLIS, from the Sandwich islands, *Resolved*—That we are obligated from a solicitude for their temporal no less than for their spiritual welfare to persevere in giving the means of salvation to the benighted nations.

[Extracts from several of the Addresses which were made in moving these resolutions, will be found below.]

Capt. JOHN POLLARD, a chief of the Seneca tribe of Indians; CHIEF WARRIOR, a chief of the Cataraugus tribe; and JOHN FOX, an Indian youth from the Cornwall School, were then introduced to the audience, and Captain POLLARD, through his interpreter GEORGE READ, delivered a speech of which the following is the substance.

Capt. P. stated that he had received the invitation of the Society to come to this meeting. He thanked the Great Spirit for preserving him on the way. He was glad to see so large an assembly for such an object. Indians, he observed, once occupied this spot, and all the country. Now, their possessions were no bigger than a man's hand. He thanked Christians for taking pity on them. The Indians, he said, were anxious to receive the gospel. He had come now to implore for them the words of life. Some light had been let in upon them, and he hoped they would not be left to go back into darkness again, but that Christians would persevere until all the Indian tribes enjoyed the light. He concluded with a short but affecting account of his own conversion, and expressed his gratitude to God and to the Society for the instructions he had received.

The meeting was also addressed by the Rev. Mr. Crane. After the Addresses a Collection was taken amounting to \$257,62 1-2.

EXTRACT FROM THE SPEECH OF PRESIDENT WYLLIE.

After some introductory observations, in the course of which he observed that it was the great object of this society to confer blessings upon the guilty and the miserable, and that in so doing its members manifested a disposition which was the peculiar glory of God himself, the Rev. gentleman proceeded as follows:

"Such, then, is the cause which has this day assembled us together; and can any cause be more noble, more important, more worthy of our zeal and our exertions? If sincerely and from right motives engaged in it, we are co-workers together with God, and we shall be made partakers in his glory

and happiness. It is more blessed to give than to receive. It is the blessedness of the infinitely happy God to give. To him nothing can be given; but he giveth to all, life, and breath, and all things. Behold the various ranks of creatures which inhabit this globe, from the tiny animalcule, whose world is a leaf, a drop of water, or an atom of dust, through all their gradations, up to man, the lord of this lower creation: survey the other worlds which compose our system; all the receptacles of life in ten thousand different forms: contemplate systems upon systems, in endless succession, 'wheeling unshaken through the void immense:' view the highest heavens, the place of the tabernacles of the Most High: glance your eye over the vast multitude of holy, happy beings who inhabit the high and holy place: and when you have brought all these different orders, and innumerable myriads of creatures under one view, then think of that goodness which presides over them all, and which sends forth, from the exuberant resources of Deity, 'the river of God, full of waters,' to sustain, refresh, or bless them all; and think what must be the happiness of the Great Eternal, in contemplating the operations and effects of his own munificence, as, in full tide, it rolls onwards from his throne, visiting and gladdening, in its course, every department and receptacle of created life.

"Such, in kind, though limited in degree, is that pure, exalted satisfaction, that exquisite delight which is felt by every true Christian while engaged in imitating the benignity of the 'Father of lights and of mercies, from whom cometh down every good and perfect gift.' He feels it his privilege, his happiness, to do good; and, were it possible to deprive him of it, he would grieve more than the miser at the loss of all his stores. To such a person—and it is matter of gratitude to God, and of congratulation among ourselves, that there are thousands such in these United States—would they were increased a thousand fold! To such a person, I say, your society, Mr. President, presents a sphere of active benevolence which will be eagerly embraced. For what does your society propose as its object? what is the object of all your deliberations, your contributions, your efforts, your prayers? It is to send the gospel to the heathen; it is to publish to them the glad tidings, through the instrumentality of those devoted men whom you seek to employ in this blessed work, that to *them* has been born, in the city of David, a Saviour, who is Christ the Lord.

And when you do so, let it be remembered that you are engaged in an enterprise worthy your exertions; an enterprise

which owes its origin to God's own purposes of mercy towards the heathen world; an enterprise dear to the heart of the Son of God himself, and on which all the inhabitants of heaven look down with delightful approbation; an enterprise, for the success of which the toils and blood of martyrs have been expended, and the prayers of all the saints are daily coming up before God, with the incense offered in the Holy of Holies, by the Great High Priest of our profession; an enterprise which takes the benighted, vicious, degraded savage, and works a transformation on his character, and a change on his eternal destinies. And O, what a mighty change! what a glorious transformation! Before, he found his god, if indeed he had any idea of a God at all, in a river, a reptile, a block of wood: now he knows that God is a spirit, eternal, all-wise, omnipotent, omnipresent, and infinitely holy, just, and good; the Maker, Proprietor, and Moral Governor of the universe. Before, he endeavoured to propitiate his senseless deities by vain or cruel oblations, and by obscene, abominable rites: now, he has learned that the *Divinity* has become incarnate, and made atonement for the sins of men by the sacrifice of himself. Before, he knew nothing certainly of the state after death: now, he has a hope of that life and immortality which have been brought to light by the gospel. Before, his dark soul was the seat of every hateful passion, every debasing appetite—revenge, lust, pride, and a thirst for blood; and a thousand wild and superstitious horrors had their seat in his bosom: now, his heart has become the receptacle of that kingdom of God which is righteousness, and peace, and joy, in the Holy Ghost; and faith, and hope, and charity, and all the lovely train of Christian graces adorn his character. Before, he was a sullen, stupid, and miserable creature, whose utmost stretch of thought enabled him to practise those arts, by which he could ensnare a wild beast, surprise an enemy, or torture a captive: now, his mind has received a new impulse, and he starts forward in the honourable career of improvement, in all those innumerable arts of civilization, which the gospel leads in its train, and which contribute so unspeakably to the dignity and happiness of man. Before, he was not only a child of sorrow in the present life, but an heir of misery in the life to come: now, he is redeemed from the curse entailed upon apostate man, and made a Son of God, and an heir of an inheritance in the heavens, which is incorruptible, undefiled, and which fadeth not away.

"Go, ye votaries of pleasure, live to your-

selves, and take what happiness ye can in the delights of sense. Pursue, ye devotees of honour, the phantoms of ambition, and think, if ye will, that ye have lived to no purpose, unless you can make yourselves the objects of admiration to the silly multitude. Hoard, hoard, ye worshippers of Mammon, the riches which ye so much covet, till ye become weary with amassing, and incapable of enjoying. For ourselves, we profess—and we dare make the same declaration for many more in this assembly—that we would rather be the instruments of effecting such a change as has been described, even on *one* candidate for eternity now roving on the borders of the Arkansas, or lingering beside any of those ‘highways and hedges,’ to which this society sends out her servants, to search for the outcasts, and compel them to come in, than own the wealth of the Indies, or sway the sceptre over Europe, or revel in all the pleasures that wealth can procure, or sense enjoy.

“Yes: and in the life of the devoted missionary, when viewed in the light of divine revelation, the light of unerring truth, there appears a glory far more illustrious than that which encircles the proudest names, which stand forth, emblazoned on the scroll of fame,—I will not say as heroes and conquerors,—for these have been, for the most part, murderers, fiends in human shape, who have rioted in the tears and blood of the miserable, and established their claims to renown upon the devastation of human happiness which they have caused; nor yet as orators and statesmen, who, in too many instances, have been no better than aspiring demagogues, who have disguised their ambitious designs under a specious show of zeal for the public good; but as the acknowledged benefactors of the human race. A voluntary exile from all the endearments of country and of home, from the privileges of the sanctuary and the fellowship of Christian friends; and bidding adieu, for ever, to all prospect of ease, comfort, and distinction, of a worldly nature, he makes his way, with the words of this salvation in his heart and on his lips, to the abodes of savage ferocity and barbarian ignorance, undismayed by the mountains of difficulties which rise before him. Survey these difficulties, and estimate the value of that spirit which constitutes a missionary. The inflexibility of customs, venerated for their antiquity, sanctioned by prescriptive right, and blended with the earliest impressions and the strongest feelings and propensities of human nature; *this* must be surmounted. systems of false religion, confirmed by the traditions of generations past, and the example of the generation present, and supported by rites and ceremonies which, how-

ever loathsome and absurd, are deemed sacred, and therefore hold the bewildered understanding under absolute control; *these* must be broken up. The native depravity of the heart, reigning in all its horrid supremacy, neither mitigated by discipline, nor restrained by public sentiment; *this* must be subdued. The influence of the more sagacious natives, who have the address to turn prevailing opinions to their own account, and who, from interest, are, therefore, opposed to the introduction of a religion which must deprive them of their authority and influence in their respective tribes; *this* must be overcome. The arts and intrigues of unprincipled men, who visit the heathen tribes for the purposes of trade, and who, like the artists at Ephesus, see that the hope of their dishonest gains is taken away, by the introduction of knowledge among a stupid and idolatrous people; *these* must be neutralized. And, what is more discouraging still, an influence exerted at home in opposition to the missionary cause, and arising from a thousand different sources; the indifference of some, and the ignorance of others; the remissness of friends, and the hostility of enemies; *this* must be surmounted. Add to all this the frowning aspects of Providence itself, the hoped-for good delayed, labours apparently spent for nought, friends deserting the cause, sickness, disappointments.

“These difficulties, Mr. President, and a thousand others, which, every year, present themselves in the way of those who conduct the operations of this society, and of those whom it employs, are great, and such as no courage and virtue, founded on earthly interests or natural principles, could ever surmount. But *Christian* virtue *can*. Not fed by the breath of human applause, nor sustained by the pomp and circumstance of outward grandeur, nor yet animated by the prospect of seeing the speedy accomplishment even of its own benevolent wishes, but resting on the divine word alone, and, against hope, believing in hope, it overcomes the world, and is not disconcerted in its movements by the most forbidding aspects of Providence itself. O! it is a glorious principle. It is not the virtue of the imagination, which loves to indulge its sympathies in scenes of fictitious distress, which weeps at the theatre, and sighs over a novel, but shrinks from the contact of real woe: no, but it is the virtue of the understanding and the heart which sees the miseries of the human race, feels for them indeed, and hastens to give relief; fearless, though poverty and reproach, persecution and death, stand in the way. It is not the woe and sickly plant that grows behind

the wall, and scarcely grows, though protected from the chilling winds, and covered from the scorching sun; but it is the mountain pine, rearing its stately head towards the skies, which is rooted in the rock and defies the blast, and whose leaf is neither consumed by the summer's sun, nor blanched by the winter's frost. It is that *faith* of God's elect, so much celebrated in the Holy Scriptures, which the grace of God implants, and which it is the object of all his dispensations to exercise and strengthen, which comports so well with the present state of the church, now marching through the wilderness to her millennial rest, and which God has so especially honoured by making to it the promise of eternal glory and felicity in heaven.

"If, then, Mr. President, no other object were to be answered by this society but merely to give scope and exercise to this virtue, which is the radical element of the missionary spirit, we should have cause enough to wish and pray that its operations might be continued and extended. But, when to this it is added, that, by means of these operations, the blessings of Christianity and civilization have been already extended to those who were destitute of both; that the good which is thus done will not terminate with the individuals who are its immediate objects, nor with the present life, but will be extended and multiplied, in the individuals of future generations, and prolonged, in all these, to the remotest ages of eternity; and, when it is considered further, that, in this great work, we may rely upon the co-operation and the prayers of all who love the Redeemer, and wish well to the cause of his Zion, and, above all, on the sure promise of Almighty God, what should discourage us, or cause us to relax our efforts? Shall opposition? Surely not. Greater is he that is for us, than all that can be against us. Shall difficulties? No: to these we may say, in the language of the prophet, 'Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.'"

EXTRACTS FROM THE SPEECH OF THE REV.
DR. PROUDFIT.

Christianity the Parent of Civilization.

Perhaps there is scarcely a spot on our globe, where the advocate for evangelizing

the heathen can appear with greater confidence, or urge his plea with greater assurances of success, than on the spot where we are now assembled. Let us only go back in imagination, the inconsiderable period of two hundred years, and contrast the aspect of this region of the earth, at that time, with its present appearance. Where your dwellings now stand in all their magnificence, replenished with furniture, costly and various, and with every convenience which can administer to the comfort of the possessor, you would then have seen the miserable shanty of the savage, affording him little protection, either from the burning sun or the howling storm. Where songs of salvation are occasionally falling melodiously upon your ears, soothing you in sorrow, elevating you in despondency, softening each unkindly passion, and cherishing all the finer and nobler feelings of the heart, your ears would then have been grated with the harsh thunder of the war-whoop, with the terrific yells of men more savage than the beasts which ranged the forests around them. In these streets, which are enlivened day after day with a throng of citizens, arrayed in all the elegance, and sporting in all the gayeties of civilized life, alternately imparting and receiving rational enjoyment by the interchange of every office of friendship, the poor, hungry, bewildered Indian has often shivered amid the inhospitable snows of winter, and exhausted his strength in the precarious chase. Then, Mr. President, there were no sanctuaries of religion, no temples of science, no seminaries of learning, no asylums for pouring instruction upon the minds of the deaf and the dumb, nothing to alleviate the calamities of this afflicted class of our fellow-creatures; no society for the relief of the bereaved widow, no friendly hand to dry up her tears, no kindly voice to sooth her agitated bosom by the assurances that provision was made for herself and her famishing offspring. These are benevolent institutions existing only in Christian countries, founded and fostered by hearts softened, and sanctified, and sweetened by the genial influence of our benign religion.

No canvass then whitened the bosom of yonder ocean, no gallant ship spreading her sails to the auspicious gales, there rode in majesty over its billows, carrying off the surplus productions of laborious husbandmen, nor returned wafting the luxuries of every clime. What, Mr. President, has produced a revolution thus obvious in a period so inconsiderable? Had not this region been inhabited for successive ages before it was trodden by the foot of the white man? Had not the forests which covered these plains, been ranged by the

tawny Indian, for generation after generation, with the same natural advantages of soil, of climate, of distance from the feuds and corruptions and oppressions of the old world, as when first explored by the bold adventurers from Europe? It is the influence of the gospel alone which has effected this obvious, almost infinite change on the aspect of the country, and the civil and social and religious character of its population. Christianity not only refines and softens the heart, but it gives a new expansion to the intellect of man. While it cherishes all the tender feelings of love to our kindred, of sympathy with the afflicted and bereaved, and philanthropy to all; while it softens the obdurate, and sanctifies the impure, and solaces the disconsolate; while it requires its subjects to become like the eastern patriarch, eyes to the blind, and feet to the lame, it also excites to boldness of enterprise, and to prompt and persevering action.

For the confirmation of this assertion, we need only advert to the condition of Europe during the sixteenth and seventeenth centuries. Wherever the Bible was freely circulated through the mass of the population in the progress of the reformation, and an enlightened efficient ministry was enjoyed, there the arts and the sciences flourished. Whether we look at the history of Germany, or Holland, or England, or Scotland, or France, we find the march of the latter corresponding precisely with the march of the former as their pioneers. The doctrines of the Christian religion, unfolded and enforced by a ministry full of the Holy Ghost and of faith, paved the way for the rapid progress of all those arts and sciences which are now the ornament of the civilized world. And, I verily believe that if the distribution of the Bible was suppressed, and your sanctuaries of devotion demolished, and the ministers of religion were divested of their official character, that you would soon see your temples of science beginning to decay, your asylums for the relief of suffering humanity neglected, and your population, however enlightened and civilized, rapidly reverting to the same state of barbarism which characterized the Aborigines of this continent. On the other hand, we may fondly hope, that before the lapse of many ages, institutions, literary and humane, similar to those which adorn our own cities and villages will be erected at every missionary station which we are now fostering with paternal solicitude. Yes, Mr. President, at Ceylon, at Serampore, at Bombay, at Attoo, and among the Osages and other tribes, where the messengers of our churches are preaching the gospel with the Holy Ghost sent down from heaven, our offspring will hereafter behold,

not only the peaceful sanctuary crowded with the worshippers of Israel's God, but asylums for the accommodation of the deaf and dumb, and the widow, and the orphan, and the insane. The same means applied to the same materials, accompanied with the influences of the same spirit of life and glory, will probably be attended by results equally benignant and happy.

The Success of Missionary efforts urged as a motive for increased beneficence.

There has rarely been a period since the day of Pentecost, in which the ministry of reconciliation has been crowned with more visible efficacy for the ingathering of sinners than in our own day. The success with which the labours of the evangelic herald has been recently accompanied, at different establishments in the moral wilderness of our own country and of other countries, may be considered as equalling that of the apostles in the primitive age of the church. It is computed that fifty thousand souls have been effectually converted to the Saviour within a few years, at these posts, and under the auspices of Him as their captain, are this moment on their march to the possession of that kingdom which he hath prepared for them that love him. How many mansions in our Father's house will thus be replenished from those kindreds of the human family, where it was recently said, "ye are not my people:" or, if I may change the simile, how "many trees of righteousness" will be transplanted to adorn the paradise above from those parts of the moral desert, where the thorn and the brier were lately growing with a baneful luxuriance? From such instances of success, who does not feel encouraged to persevere, and even redouble his exertions in the missionary enterprise? Who can calculate the amount of happiness which will result through ever-revolving ages from the salvation of a single sinner! and what arithmetic then of angel or archangel, can compute the amount of blessedness which must result from the salvation of fifty thousand! And how transporting is the reflection, that all this felicity is brought to our fellow-creatures, and this mighty revolution produced in the moral system, through the instrumentality of a little toil, and a little anxiety, and the expenditure of a little perishable property on the part of the friends of the common Saviour.

And, Mr. President, do any of us feel in the least degree impoverished by these offerings, or will the recollection of them ruffle our repose when summoned to the tribunal of our Judge to give an account of the occupancy of the talents committed to our trust, or will our confidence in leaving

our beloved offspring to the God of providence, be diminished from the consideration that we have made these sacrifices in obedience to his command? And if the repentance of fifty thousand sinners was the occasion of so much joy to the angels of God, what joy unutterable must be occasioned hereafter by their admission within the walls of the New Jerusalem, when their warfare will be fully accomplished, and they are "presented faultless before the presence of his glory," and their allegiance to him as their rightful sovereign, is secured beyond the possibility of revolt? How will the addition of so many gems augment eternally the splendour of that crown, which will adorn the head of Jesus the mediator of the new covenant? And, Mr. President, will their accession do nothing towards augmenting the splendour of our own crown? Yes, if we are faithful to our trust, as managers of this missionary society, liberal in devising measures for enlarging the sphere of its operations, zealous in its support by our councils, and prayers, and property, then I have no doubt but in the hour of retribution, we will address multitudes of the perishing heathen brought to salvation through our instrumentality, as the apostle addressed the Thessalonians who had been saved by means of his ministry: "What is our hope, our joy, our crown of rejoicing, are not even ye in the presence of our Lord Jesus Christ, ye are our glory and joy." If a cup of cold water given to a disciple will not be forgotten in that interesting hour, how much more will days and nights of labour, and privation, and solicitude, rise up in grateful remembrance, and be amply rewarded by our Judge? Is it not laudable to run for the acquisition of such a prize; to labour in the expectation of reward so abundant, to be communicated through the exceeding riches of divine grace? I can freely declare, that when I realize the emptiness, the utter uncertainty of all earthly enjoyments, I am often amazed at my own apathy and illiberality. I am often amazed at the religious world, that we are not disposed, like the primitive Christians, to bring all our possessions and lay them at the feet of benevolent associations, saying, "go on with your magnanimous exertions in the cause of God, and of the perishing millions of the human family; foster all your Bible and Missionary societies; add oil to these lamps of salvation, until their radiance is diffused like the rays of the natural sun over the inhabited globe, enlightening and gladdening the eyes of all who have been covered with the clouds of moral darkness. Let us resolve from this time, to lay the foundation for a new era in the history of missions, by the greater

munificence of our donations. Let us give joy to the angels of God by the resolution either of establishing some new stations, or adding other labourers to stations already established. Is it not a rational sacrifice to deny ourselves momentary ease, or the enjoyment of pleasures which perish in the using; pleasures which can be enjoyed only those few days, or weeks, or months which we expect to spend in this world of vexation and sorrow, when such sacrifices will conduce to our honour and happiness throughout an unending duration?

I recollect to have read the following admonition of a fond mother to a favourite son, just as she was closing her eyes upon him in death, "Save all your spending money, and give it to purposes of piety and charity; you will never lose by giving that which you cannot keep, to secure that which you cannot lose." Would to God, Mr. President, that you and I, and all who are now hearing me, and all the followers of the Lamb, in every region of the earth, could live under impressions of this truth, which we must all believe, or renounce the Bible. It is related of an illustrious protestant, that upon being told of the destruction of his property by his popish persecutors, he lifted up his eyes to heaven, and devoutly exclaimed, "O Lord, thou knowest that my treasure was not laid up upon earth." Let us all become avaricious of heavenly riches; this is a covetousness which the Scriptures justify, and which our own reason also, in the moment of deliberate reflection, must justify: Let us all be emulous of promotion in the everlasting kingdom; this is an ambition, which we are warranted to cherish by a thousand promises. "They who turn many to righteousness, shall shine as the stars for ever and ever." There is no reproach in being charged with unchastened ambition in this respect; we cannot go to excess in aspiring after aggrandizement *there*. I believe that if we meet in the regions of glory, and if emotions of sorrow can be experienced there, it will be, the occasion of sorrow, that, as individuals, we imparted so sparingly of our property, and were not more importunate in urging each other to communicate more liberally for diffusing the word of life among the destitute. For my own part, conscience testifies against me, that I stand self-condemned in relation to the heathen. I have not prayed for them; I have not preached for them; I have not contributed for them so cheerfully and abundantly; I have not denied myself the conveniences and comforts of life, in order to have the means of imparting for their benefit, as I might, or ought to have done. May we not tremble with awful apprehensions, that the

inhabitants of our western forests will appear as witnesses against us in the moment of final retribution? May they not tell us before the Judge, and angels, and collected worlds, "you decorated your houses, you clothed yourselves in purple and fine linen, you fared sumptuously every day; you slept upon beds of ivory, and stretched yourselves upon your couches; you ate the lambs out of the flock, and the calves out of the midst of the stall; ye drank wine in bowls, and chanted to the sound of the viol, revelling in all the magnificence of worldly wealth, and suffered us poor, ignorant Indians, to live without the gospel, and to die without hope." O Lord, enter not into judgment with us, for our shameful, criminal inattention to the spiritual interests of those pagans who are perishing on our borders. Their cry, 'come over and help us,' has been often borne upon our ears with the western breezes, but we have not hastened to their relief; we have witnessed their hunger, but have not ministered to them the living bread of life; we have seen their nakedness, but have not reached forth that immaculate, imperishable robe, which the Saviour has provided; we have beheld them loathsome with the "putrifying sores" of moral disease, but have not tendered to them the healing balm, nor made them acquainted with the great physician. O Lord, let not the blood of those who have perished, or are now perishing through our sloth, be required at our hands, nor at the hands of our beloved offspring."

We hope to be able to give extracts from the addresses of the other Speakers in our next.

AMERICAN TRACT SOCIETY.

On Tuesday, the 10th of May, at 8 o'clock, A.M. delegates from Tract Societies in different parts of the United States assembled, agreeably to previous notice, at the Consistory room, corner of Nassau and Ann-streets. The constitution adopted at a meeting held in New-York on the 11th of March, was then read, article by article, and fully discussed. Some amendments were introduced, and the whole finally approved, and recommended for adoption at the public meeting to be held on the following day. The Convention met on Wednesday, according to adjournment, and proceeded to the City Hotel at 10

o'clock, A.M. S. V. S. WILDER, Esq. of BOLTON, (Mass.) elected President of the Society at the meeting in March, took the chair, supported by the Rev. James Milnor, D.D. Chairman of the Convention of Delegates, Col. Richard Varick, and Gen. Stephen Van Rensselaer, of Albany. The Rev. Dr. Milnor read a statement of the proceedings relative to the formation of the Society, including a brief history of the negotiations between the New-York Religious Tract Society and the American Tract Society at Boston, and of the measures adopted at the meeting in March, and stated that the sum of \$12,500, contributed at the meeting referred to, for the purchase of a lot, and the erection of a house for the Society, had been increased to upwards of \$20,000. He then read the proceedings of the Convention of delegates, and the Constitution, approved by that body, and recommended for adoption; after which resolutions were offered, accompanied with addresses, by the Rev. Thomas De Witt, of the Reformed Dutch Church in Fishkill, the Rev. Eustace Carey, from Calcutta; the Rev. Dr. Proudfit, of the Scotch Presbyterian Church, Salem, N.Y. the Rev. Mr. Malcom, of the Baptist Church, Hudson, N.Y. and the Rev. Mr. Summerfield of the Methodist Episcopal Church.

After the exercises at the Hotel, the Society proceeded to the corner of Nassau and Spruce-streets, where the new edifice is to be erected, to witness the ceremony of laying the corner stone.

The corner stone being laid, the Directors met at the Consistory room in Ann-street, enacted the Society's By-Laws, and elected the following gentlemen members of the

EXECUTIVE COMMITTEE.

Publishing Committee.

- Rev. James Milnor, D.D. of the Episcopal church.
- Rev. Gardiner Spring, D.D. of the Pres. church.
- Rev. John Knox, D.D. of the Ref. Dutch church.
- Rev. Justin Edwards, Andover, Mass. of the Congregational church.

Rev. Charles G. Sommers, of the Baptist church.

Rev. John Summerfield, of the Meth. Ep. church.

Distributing Committee.

Thomas Stokes, Esq.	Sidney E. Morse.
Dr. James C. Bliss.	Charles Starr.
Marcus Wilbur.	

Finance Committee.

Arthur Tappan.	Elijah Pierson.
Dr. John Stearns.	Richard T. Haines.
Moses Allen.	Dr. S. D. Beekman.

"Few events," says the New-York Observer, "in the history of our Benevolent Institutions, have excited so deep an interest in the friends of Zion, as the formation of this Society. It was questioned by many, whether it were possible for the different denominations of Evangelical Christians to unite in a *Tract Society*; and many fears of this kind were expressed at the Convention of Delegates. The more the subject was discussed, however, the more perfectly accordant appeared to be the views entertained by different gentlemen, of what the character of the publications of the Society ought to be. It was found, that all wished them to inculcate our ruin by sin; the necessity of our being born again through the renewing of the Holy Ghost; and our obligations to be holy, and to live a life of new and active obedience. The great doctrine of "Christ and him crucified," was that which all appeared to love, and wish to have urged in every Tract. In the progress of the discussion, it was found, that the only line of separation which any were disposed to regard, was that between those who love the Lord Jesus Christ in sincerity, and those who will not have him to reign over them; and the longer the discussion continued, the more they saw in every brother, by whatever name he was called, the spirit of their blessed Master, and an earnest desire to honour him in the salvation of perishing men. A bond of Christian affection immediately encircled them; and at the public meeting it grew stronger and stronger. The President of the Society, who has been extensively engaged in the distribution of Tracts, in different countries, and in connexion with Christians of every name, and all others who addressed the meeting, seemed to forget all personal considerations, all sectarian interest, in their devout and earnest desire, that our glorious Redeemer should be honoured, and souls gathered into his kingdom. We believe there was not a Christian present, who did not feel that he was standing on holy

ground. All seemed to say, it is good to be here. All viewed the work in which they were engaged, as a work of Christian faith and a labour of Christian love; all seemed wishing to wait on God for his blessing; and many felt that, while they were yet speaking, the Almighty Redeemer heard, and was there in the midst of them. It was with no surprise, that the interesting brother who spoke last, was heard to say, that of all the anniversaries he had attended, on this and the other continent, he had never been conscious of such a spirit of Christian love filling the room. An institution thus commenced, thus consecrated to God, we believe must prosper. The request preferred in the last resolution, we hope will be remembered by the followers of Christ; and we trust that in answer to their prayers, thousands and tens of thousands will give thanks to God for ever, for the formation of this Society."

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SUNDAY SCHOOL UNION.

On Tuesday, the 10th of May, at 3 o'clock, P.M. the children of the schools belonging to the Sunday School Union, amounting to between *four and five thousand*, assembled in the Park, arranged in companies, each company under its respective banner, which bore the number of the school and an appropriate motto. They then walked in procession accompanied by the superintendents and teachers, and preceded by the President of the Society, and the other officers and members, to Castle-Garden. The Society took their seats on an elevated platform in and around the orchestra. The girls were seated upon the lower benches of the gallery, and the boys stood in groups in the area below. The concourse of ladies and gentlemen assembled to witness the spectacle, seemed nearly to fill this vast amphitheatre, capable of holding conveniently 15 or 20,000 people. After prayer by the Rev. Mr. Cox, a hymn was read by Mr. Sage, which was sung by ten thousand united voices. The Rev. Mr. Cone then made an appropriate address, and another hymn was sung, when the lowering aspect of the weather induced the President to dismiss the assembly.

In the evening the Society assembled in St. George's Church, in Beekman-street.

After prayer by the Rev. Eustace Carey, the Annual Report was read by Horace Holden, Esq. and the meeting was addressed by the Rev. Mr. Arbuckle of Bloominggrove, Orange co., and the Rev. C. Colton of Batavia, Genessee co., and the Rev. Mr. Cox and Dr. John Stearns of this city.

AMERICAN BIBLE SOCIETY.

ON Thursday, at a quarter before 10 A. M. the Managers and Directors of the American Bible Society, with the representatives of auxiliary Bible Societies, &c. moved in procession from the Society's house in Nassau-Street to the City Hotel; where his Excellency De Witt Clinton, Governor of the State, and one of the Vice-Presidents of the Society, took the chair, assisted by Col. Varick, the Hon. Smith Thompson, of the Supreme Court of the United States, John Bolton, Esq. and Col. R. Troup, and the meeting was opened precisely at 10 o'clock. The 103d Psalm was read by the Rev. Dr. Porter, of Catskill; after which his Excellency made a short but interesting address, in which he paid an eloquent and well-merited tribute to the memory of the late General Clarkson. The venerable John Jay, being necessarily absent from the meeting in consequence of his age and infirmities, a letter of apology, and an address which he had prepared for the occasion, was read to the Society. Letters were also read from John Quincy Adams, President of the United States, and other Vice-Presidents of the Society, apologizing for their absence.

William W. Woolsey, Esq. Treasurer of the Society, read his annual report, from which it appears that the receipts of the Society during the past year, were \$46,501 being \$4,589 more than during the year preceding. The expenditures during the same period were 47,589 dollars. Among the donations particularly noticed, is a legacy of 2,000 dollars left the society by Matthew Van Benschoten, Esq. of Fishkill, in this state.

The ninth annual report of the Managers was then read by the Rev. Dr. M'Auley, one of the Secretaries of the Society for Domestic Correspondence. [An abstract of this document will be found in the preceding pages.] After the report, resolutions were offered, accompanied with addresses, by the Rev. Dr. Gunn of the Reformed Dutch church in this city, George Griffin, Esq. Rev. B. Mortimer, of the Moravian church, President Carnahan, of Princeton college, Isaac C. Bates, Esq. of Northhampton, Mass. the Rev. Mr. M'Irvine of the U. S. Military Academy at West Point, and the Hon. James Kent.

PRESBYTERIAN EDUCATION SOCIETY.

The seventh annual meeting of the Presbyterian Education Society was held on Thursday evening, the 12th of May, at the Brick Church in Beekman-street. The chair was taken by his Excellency Governor Clinton, President of the Society. The annual report was read by the Rev. Ward Stafford, the Corresponding Secretary of the Society; after which resolutions were offered, accompanied with addresses by the Rev. J. Frost, of Whitesboro', the Rev. Mr. Crawford, the Rev. Mr. M'Farland, of Kentucky, the Rev. Mr. Hamilton of Newark, the Rev. Mr. Cox, of this city, and the Rev. Mr. Fisher, of Patterson.

AMERICAN JEWS' SOCIETY.

The anniversary of the American Society for Meliorating the Condition of the Jews, was celebrated at Washington Hall on Friday evening, May 13. The Rev. James Milnor, D.D. one of the Vice Presidents, took the chair. An abstract of the Annual Report of the Board of Directors was then read by the Rev. James G. Ogilvie, Domestic and Recording Secretary. From this document it appears that since the last anniversary 109 Auxiliary Societies have been added, making the whole number 322; the present funds of the Society amount to up-

wards of 14,000 dollars. A farm of about 400 acres has been rented in the town of Harrison, West Chester county, where a Jewish settlement will be immediately formed. An agent is appointed to visit Europe, to promote the views of the Society.

After the Report was read, the usual resolutions were passed, and the meeting was addressed by the Rev. Dr. Proudfit, the Rev. C. C. Cuyler, the Rev. Reuben Smith, of Ballston, and the Rev. Howard Malcolm, of Hudson, and by Mr. Jacobi and Dr. De Wolf, two converts from Judaism.

UNITED DOMESTIC MISSIONARY SOCIETY.

The third anniversary meeting of the United Domestic Missionary Society was held in the City Hotel, on Friday evening, the 13th ult. The Hon. S. Van Rensselaar, President of the Society, took the chair. The annual report was read by the Rev.

M. Bruen, Corresponding Secretary. After the report was read a collection was made, amounting to \$174. His Excellency Governor Clinton then rose and stated, that he had intended to accompany the resolution he was about to offer with a few remarks; but after listening to the luminous and eloquent report, the solemn and momentous considerations which pressed upon his mind, had induced him to leave the task to others who had bestowed more attention upon the subject. He could not, however, suppress the expression of his high approbation of the wise policy pursued by the Society, and the great satisfaction he felt in the auspicious results of their efforts. With the greatest cordiality, therefore, he offered the resolution which had been assigned him. Resolutions were then offered, accompanied with addresses, by the Rev. Dr. M'Auley, the Rev. Mr. Bush, of Indiana, and the Rev. Mr. Breckenridge, of Lexington, Ky.

Miscellany.

SUFFERINGS OF THE AMERICAN BAPTIST MISSIONARIES AT THE CAPTURE OF RANGOON.

(Concluded from p. 158.)

We soon after found that they did not design to carry us to the place of execution; for having passed by this spot they proceeded in the direction of the Great Pagoda. Looking behind, we saw the Yawhoon and his officers following us on horseback. When they had overtaken us, they alighted, and having seated themselves in a Zayat, ordered us to be placed before them a second time, but not in so degrading a posture as before; indeed their whole treatment of us seemed a little more mild. Our arms were untied, a little water was offered us to drink, also a few plantains and cheroots. After a few moments' consultation upon the proposal made by Mr. H. it was assented to, and his chains were taken off; he asked to have me sent with him; but this was refused. Mr. H. being gone, the remaining prison-

ers were committed to the charge of an inferior officer, with strict orders, that if Mr. H. did not succeed, to put us to death; which also was the substance of the message sent by the Yawhoon to the General by Mr. H. on whose success now hung all our hopes of life. The officer directed, that we should be deposited in a building standing upon the base of the Great Pagoda, and be treated hospitably until Mr. H.'s return. Four of our number, being quite exhausted with fatigue and pain, occasioned by the galling of their chains, were unable to get any farther, which the officer perceiving, he allowed them to remain in a building at the foot of the Pagoda. The places in which we were now to be confined was a strong brick building, consisting of four apartments. The first of them was occupied by large images, the second was a kind of hall, and behind this were two small dungeons, or dark gloomy apartments, apparently designed as repositories for treasure. We were first confined in the second of these apartments, but shortly after

in one of the dungeons just mentioned. We found the place filled with Burman goods of almost every description; there were no windows or any thing else comfortable, and they gave us nothing to eat or drink. Mr. H. in his way to the shipping, met a company of troops which had just landed: he communicated his business to one of the officers, and related where and under what circumstances he had left us. They proceeded forward in search of us; but before they reached the spot, we had been removed, as before related; and the Yawhoon with his attendants, being informed that a company of troops were advancing upon him, fled to the jungles. The same detachment having received some information from Mr. H. of Mrs. H. and W. also made search for them. But they having been driven out of the house of the Portuguese woman, as stated above, had at length taken refuge in a small bamboo house, together with a number of other females, wives of foreigners, whose husbands were also prisoners. This place merely hid them from the eyes of the passing multitude, though they were in the most imminent danger from cannon balls, which were every moment falling around them: and even here they were sought by the Burmans; but a young man who stood at the door told the inquirers that the wives of the teachers were not there, and that he knew nothing of them. Here they remained in a state of great anxiety and danger, till at length they heard the sound of the bugle: assured by this that English troops must be near, they threw aside their Burman costume, and ran out to meet them; their hands and faces still black, and their whole appearance that of persons in great distress. Their first words to the kind officer* who took them under his protection, were, "Our husbands, our husbands!"—"Where are your husbands?" said the officer. They could only answer, that but a little while ago they saw us led by in chains, and almost naked, towards the place of execution. He immediately despatched two or three of his men to the spot to see if our bodies could be found, not doubting but we had been put to death: they returned without intelligence. Mrs. W. and H. were then conducted into town, it being unsafe to spend the night at the mission-house, and placed under the protection of Mr. Sarkies, whose family was very kind, and used every possible exertion to accommodate and console them. Mr. H. delivered his message from the Yawhoon to Sir Archibald Campbell, who said in answer,

"If the Burmans shed one drop of white blood, we will lay the whole country in ruins, and give no quarters." He returned to the place where he had left the Yawhoon, for the purpose of delivering the General's answer; but not finding him, he proceeded as far as the Great Pagoda, where he found many Burmans of whom he inquired after the Yawhoon, and also for the prisoners; but being unable to gain any information of either, he returned back to town, where he found Mrs. H. and W. safely protected. It is very remarkable that he performed this excursion without being molested by a single Burman. It was now near 8 o'clock, and the firing from the shipping still continuing, gave us reason to apprehend that Mr. H. had done but little good by his message to the General. We, however, remained as quiet as possible, which was now our only hope of safety. Exhausted by hunger and the fatigues of the day, we laid our naked bodies upon the ground, in hopes of gaining a little rest; but our situation was too uncomfortable to admit of sleep.

12th—Very early in the morning, a party of Burmans came, evidently with the design of putting us to death, or carrying us with them into the jungle, which to me seemed more terrible than death. Having entered that part of the building in which they had probably seen us deposited on the preceding evening, and not finding us, they fell into a great rage, if we might judge from their language. This room being contiguous to the place where we were, and the door not shutting perfectly tight, they came to examine it, but finding it locked, were about to burst it open, when some person from the outside cried that the English were coming, by which they were alarmed, and fled with great precipitancy. But a moment before we said to ourselves, it is all over with us; death, or something worse, seemed inevitable; but now the most sanguine hopes succeeded to fear. All the Burmans had fled, and the English troops were near: we even heard some of their voices distinctly; but were very soon again plunged from the pinnacle of hope into the depths of despair. The English troops passed by, the Burmans again took possession of the Pagoda; and we frequently heard them in the adjoining room; thus "hope and fear alternate swayed our breasts." At length the moment of deliverance came. Another party of troops, headed by Sir Archibald himself, advanced: the Burmans, seeing them at some distance fired two guns, which they had planted upon the Pagoda, (which was the first intimation we had of their approach.) These

* Major Sale.

guns were no sooner discharged, than all the Burmans took to their heels as fast as possible ; and about ten minutes after, we had the opportunity and unspeakable pleasure of discovering to the troops the place of our confinement. It was Gen. Campbell, I believe, who burst open our door. We crawled out of our dungeon naked, dirty, and almost suffocated. The General welcomed us to his protection, and ordered our chains immediately to be taken off ; but they were so large and stiff, that all attempts were quite ineffectual : so that we were obliged to walk two miles into the town, still in irons. Clothes, victuals, &c. were immediately given us. The prisoners who had been confined at the foot of the Pagoda, had been released, and returned to town early in the morning. Mrs. W. was informed that I was among the number ; but how great the disappointment, when she learned, that instead of being released, no information could be given concerning me, or those with me ; all that they knew was, they had been separated from us the night before ; and indeed Mrs. W. had no intelligence of me until I returned to the mission-house. I need not attempt to describe the feelings produced by meeting again, after we had passed through, so many and so great dangers ; but at length we found ourselves again all together well, and beyond the power of barbarous and unmerciful Burmans. For my own part, I was rendered almost delirious by so sudden a transition from the deepest distress to the highest pitch of joy.—In reflecting upon those scenes of danger through which we all passed, and the narrow escapes which were afforded, when hope seemed entirely gone, I cannot help thinking, that our deliverance was almost miraculous. More than once, the danger which threatened us was so near, that I could only say, “ Lord, save now, or we perish.” God was my only hope, and this hope did not fail me, even in the greatest extremity. There was a secret confidence that God would, after all, in some way or other, effect our deliverance, though every thing passing before us militated against such a hope. O how invaluable is the hope of the Gospel, which, like an anchor to the soul, sure and steadfast, enters into that which is within the veil ! And standing upon the very borders of eternity, as we viewed ourselves, how insignificant appeared all the objects which so much attract us in this world ; how vast the concerns of a never-ending eternity ; and how invaluable a well-grounded hope in the merits of Him, whose name is the only one given under heaven and among men whereby we must be saved.

RELIGIOUS TRACTS IN FRANCE.—From the March number of the Edinburgh Christian Instructor, we learn that a Society has been recently formed in Glasgow for the printing and distributing of religious tracts in France. In their appeal to the public, the Committee of the Society state that low, immoral, and profane ballads are now circulated in that kingdom with unparalleled diligence ; that the myriads of hawkers, who traverse every district and corner of the country, go out loaded with these pernicious publications, and that their effects are demoralizing in the extreme. The Committee believe that if Religious Historical Tracts, printed and done up in the same form as those of an opposite tendency, could be sold to hawkers at a cheaper rate, it would go far to throw out of the market these seeds of infidelity and wickedness. Indeed, they say, the experiment on a small scale, has been made: through the liberality of Christians in Scotland, thousands of Tracts have been printed, and having been furnished to the hawkers at a low price, have been extensively circulated, and have done much good. It will be the aim of the new Society to give system and permanency to the efforts of all who may be disposed to engage in this good cause. The Committee close their appeal to the public with the relation of the following animating fact, which they say came under the personal observation of one of their number. *N. Y. Obs.*

A translation of the Tract “ Serious thoughts on Eternity,” had found its way into the shop of Mr. B——, a manufacturer of considerable influence and property in B——, in the south of France, a town containing, without a single exception, a thoroughly popish community ; he took it up and read it ; it alarmed him, and he read it again ; he pondered much over it for some time, as it was the only book of the kind that had ever fallen in his way ; in this Tract were several references to the New Testament ; this was a book he had never seen, and he longed to search further into a subject which now appeared to him of immense moment : he searched every store in town to see if they contained such a book, and at last in the shop of a bookseller, to whom a Protestant clergyman had sent a few copies, with the faint hope that they might meet a purchaser, he discovered the volume he wanted: he read the Tract again, and consulted all the pages in the New Testament referred to ; he pondered what these things could mean ; he was awakened to a serious concern for his immortal soul, and the New Testament was now his constant study. At length he thought with himself,—are there none that are concerned about these truths ? and he concluded,

that the individual who had sent the New Testament to the bookseller, must surely feel their importance and value; he had made the necessary inquiries, and found that it had been sent by the Protestant clergyman at T—; he wrote to a friend in the same town, requesting him to call upon the clergyman to say that he had seen the New Testament, and was desirous of corresponding with him on the subjects contained in it. Of this invitation the clergyman gladly availed himself, and commenced a correspondence which was not speedily terminated; Mr. B—'s heart was touched by the influence of the Holy Spirit, and his mind gradually opened to a knowledge of divine things. He left the Romish communion, and is now a most useful and devoted servant of the Lord Jesus. By a letter lately received, he had sold at reduced prices, in the town where he resided, and villages around, upwards of eleven hundred New Testaments, and had also sold and distributed several thousands of religious Tracts; he has been the means likewise, it is added, of awakening the attention of several of his friends to a concern for their souls, and among others, of two Popish priests, who although they have not left the Church of Rome, are now active in exhorting their parishioners to read the Scriptures. Thus it is that by the blessing of God, *one single Tract* has been the means of the circulation of *eleven hundred New Testaments, several thousand Tracts, the conversion of at least one individual, and the awakening*, and it is to be hoped the conversion also, of *two Popish priests*. Let us not therefore remove our hand from a work so auspiciously commenced, but steadily persevere in the diligent use of the means, praying withal for a still more abundant outpouring of the Divine Spirit to accompany them.

P. S. From the London Tract Magazine for April, we learn, that since the formation of the Glasgow Society the Minister of the interior of France has decided that the hawking of books and pamphlets is contrary to law, and that he has instructed the Mayors in all the departments to inform the Attorney General of every individual, who may be detected in transgressing this regulation. "This," says the Editor of the Magazine, "is another instance of the earnest endeavours now making in the Roman Catholic countries, to prevent the diffusion of the light of Truth."

EDUCATION IN GREECE.—We are happy to perceive from our London magazines, that the British and Foreign School Society have begun to direct their attention to the subject of education in Greece. A circu-

lar letter has been recently issued by the Committee of the Society soliciting pecuniary aid in support of schools on the British system, which it is their intention to establish in all the principal towns of that interesting country, as soon as the requisite funds can be obtained. It appears from the statements of the Committee that two youths from the island of Cyprus, who were redeemed from slavery and sent to England in 1823, have already been educated at the Borough school in London, and have become qualified to act as teachers; and that one of them left England for Greece a few months since, in company with a benevolent English gentleman to establish a school on the British system at the seat of government. The Society has recently taken on its establishment two other Greeks, who are to be trained as masters, and more recently still seven lads, brought from Greece by Capt. Blaquiere, have been received as scholars, some of whom will probably become school-teachers.

The Committee have also printed in the modern Greek, both in the book and sheet form, the Scripture lessons used in their schools, and it is their intention, as soon as funds are provided, to commence the printing of elementary spelling, reading, and arithmetic lessons, and to follow up these efforts by a series of instructive and interesting books in a cheap form adapted to the capacities of children. A correspondence has been opened by the Committee with the Greek government, and assurances have been received of its cordial co-operation in all the plans proposed. In closing their appeal the Committee say:

"In an effort, thus made, to advance the cause of Christianity, by promoting a Religious Education founded on the principles of the Holy Scriptures, in a country where the Christian Religion has so long been oppressed, the Committee trust that they shall be supported by the Friends of Religion and Truth; and they cannot believe that this appeal will be made in vain.

Whether we look backward, in admiration of the past—or around us, to contemplate the vast field which is open to our present exertions—or before us, to anticipate the regeneration of a country, whose mountains and plains, whose forests and rivers, whose towns and villages are associated with the most interesting and the most sacred recollections—we feel persuaded that we shall be assisted to carry forward the good work which we have proposed. In that confidence, we would again urge the claim upon the public benevolence; and we trust that, under the Divine Blessing, we shall be permitted to see,

in the moral improvement of Greece, the noblest return for generous assistance—the best and the highest recompense for all our exertions.”

RELIGIOUS INSTRUCTION OF SEAMEN.—

The editor of the Charleston Courier bears his testimony to the good effects which have resulted from the religious instruction of Seamen in that city. After alluding to the erection of a Mariner's church a few years since, he says, "Riots of sailors, formerly the occasion of cruel and arbitrary city laws, are now unknown in our streets. It is but a few years since they were degraded below the level of slaves, and could not walk the streets after seven o'clock at night. Riots, now-a-days, are confined to the "*Tom and Jerry*" part of the community—Those who aim to be gentlemen, and dare to be blackguards. The deportment of sailors on the contrary, whether at sea or on shore, is so much improved as to cover with praise the exertions of those pious individuals, who have sought to feed them with the bread of immortal life."

TOLERATION IN BUENOS AYRES.—In the treaty recently concluded between Great Britain and the United Provinces of the Rio de la Plata, we find the following article :

The subjects of H. B. Majesty, resident in the provinces of Rio de la Plata shall not be disturbed, persecuted, nor molested on account of their religion, but shall enjoy **PERFECT LIBERTY OF CONSCIENCE**, being allowed to perform divine worship either in their own houses, or in their own private churches and chapels, which they shall be permitted to build and maintain, in convenient situations approved of by the government of the said provinces ; and the subjects of H. B. M. who shall die in the territories of the provinces, shall be allowed burial in their own cemeteries, which they shall be free in the same manner to form and maintain.

NEW THEOLOGICAL SEMINARY.—At a late meeting of the Associate Reformed Synod of the South, says the Charleston (S. C.) *Intelligencer*, a Theological Seminary was organized, and Professors chosen. The Rev. John Hemphill of Chester, S. C. was elected Professor of Didactic and Polemic Theology ; and the Rev. John T. Pressly, of Abbeville, S. C. was elected Professor of the Oriental Languages, Biblical Criticism, and Church History. Until the funds become sufficient

for the support of the Professors, in part or in whole, they will remain the pastors of their respective congregations ; and after a course of twelve or eighteen months with one of the Professors, the students will resort to the other to spend with him an equal portion of time.

SLAVE TRADE.—In the 14th article of the Treaty recently concluded with Great Britain, the United Provinces of Rio de la Plata engage to co-operate with his Britannic Majesty in his efforts to suppress the slave trade, and to prohibit all persons residing in the provinces, or subject to their jurisdiction, in the most efficacious manner and by the most solemn laws, from taking any part in that traffic.

INAUGURATION.—The Rev. Dr. Milledoler was installed into the office of Professor of Didactic and Polemic Theology in the Theological School of the Reformed Dutch church, on Wednesday the 25th ult. The exercises consisted of a sermon by Rev. S. S. Woodhull, D.D., a charge by the Rev. C. C. Cuyler, and the inaugural address of the Professor. "All the exercises," says a correspondent, "were interesting and impressive, and were attended by the board of superintendents, the trustees of Queen's College, and several neighbouring ministers. A vigorous effort is now making to endow a third professorship in this School, which, it is believed, will prove successful. The friends of the institution, therefore, anticipate the appointment of an additional professor at an early period, and a great increase of the prosperity of the School." The fall session will open the 1st of September next.—*N. Y. Obs.*

EDICT OF THE BAVARIAN GOVERNMENT RESPECTING THE JEWS. A foreign correspondent, says the Jewish Expositor for April, informs us, that the Bavarian Government, among other measures lately taken for ameliorating the condition of the Jews, has adopted one which is likely to have considerable effect. All the present rabbies are to be discharged, and every Jewish congregation is directed not only to engage a teacher for the children of both sexes, who has been regularly educated and approved, but also a *Preacher*, in lieu of the rabbin, whose duty shall be to superintend the instruction of the youth, and to preach in the German language every Saturday in the Synagogue, from a text out of that part of the Pentateuch which has been read in the service of the day. It is required that

such Preachers should have studied at the University, and shall pass a regular examination. Few properly qualified are at present to be found; but a great number of young Jews have, since the issuing of the edict, repaired to the University to qualify themselves. The Government has actually locked, and sealed up those synagogues, the congregations of which have refused to comply with these regulations. Our correspondent informs us that he visited twelve villages where the synagogues were locked up by the police agents, and sealed with the government seal, and that there were about twenty more in the same situation. Some of the congregations petitioned the government shortly before the day of atonement, to allow them at least to open their synagogues for that day, on account of its importance and solemnity; but it was refused.

PRINCETON COLLEGE.—The Trustees of Princeton College have resolved to solicit from the Alumni of the College, contributions to a charitable fund, to be called the "Alumni Fund," and to be devoted to the gratuitous support of such indigent youth of promising talents, and unimpeached morals, as a Standing Committee of the Board of Trustees, of whom the President of the College shall always be one, shall from time to time direct. It is provided that no incumbent on the Charitable Fund shall ever receive from the same more than 200 dollars per annum.

WESLEYAN MISSIONARY SOCIETY.—The receipts of this society for the year ending Dec. 31, 1824, is 38,046*l.* 9*s.* 7*d.* being an increase above the amount of the preceding year of more than Two Thousand Two Hundred Pounds, exclusive of the munificent benefaction of the late Rev. William Dodwell, rector of Welby, Lincolnshire, of Ten Thousand Pounds.—*Miss. Chron.*

COLLEGE IN CEYLON.—The American Missionaries at Ceylon, have it in contemplation to establish in the district of Jaffna, at the north part of the island, a College for the Literary and Religious instruction of Tamul and other youth; a measure which the state of the schools under their care seems to render particularly desirable. At the latest dates, the number of schools in Ceylon connected with the American mission was not less than 50, containing an aggregate of about 2,000 scholars of which 250 are females. Besides these, they have received

into their families, and are educating under their entire control, 150 boys and 30 girls; forming what is called the Boarding Schools. Such of these boys as have been longest under instruction, are now fitted, with proper helps, to prosecute successfully the higher branches of Tamul learning, to enter upon the Sanscrit, or to apply themselves to European literature and science, as may be found expedient in reference to the course of life which they expect to pursue. The great inconvenience of conducting so many branches of study at five different stations, (for at so many the boys were distributed) suggested the idea of a *Central School or College*. The immediate objects of the College, according to the plan proposed, are to give native youth of good promise a thorough knowledge of the English Language; the cultivation of Tamul literature, the Sanscrit language, Hebrew, and perhaps Latin and Greek in some cases; together with the sciences usually taught in the United States. It is designed to have a President and three European or American Professors. Young men between 12 and 25 years of age will be admitted when properly qualified, to whatever caste, sect, or nation, they may belong. Course of study to continue six years; during all which period the Bible will be studied *daily*, being made as far as practicable, the text book of the College. The whole expenses of a scholar—food, clothing, books, and incidentals—may be estimated at 30 dollars a year. It is believed that if this College can be established on a firm basis, it will be of immense importance in training up and educating *native preachers*, to tell the millions of their countrymen the glad tidings of salvation.—*Boston Rec.*

VIRGINIA BIBLE SOCIETY.—From the report of the Virginia Bible Society, read at their 12th annual meeting in Richmond, on the 12th ult. it appears that the whole number of Bibles and Testaments sold and distributed during the past year, is 852; and the whole number circulated by the institution since its formation, is 13,441.

BERLIN MISSIONARY SEMINARY.—The Missionary Seminary at Berlin in Prussia appears to be in a very flourishing state. More than *fifty* young men have been educated in this seminary, all of whom have gone forth with the Bible in their hands to preach the glad tidings of salvation to the heathen. In the course of five years, seven of the students have been called to labour among the Jews. At present there are twelve students in the seminary, all of

whom are represented as men "entirely devoted to Christ and his cause, and anxious to promulgate his gospel among the heathen." The number of students, it is said, can be considerably increased, if

fields of missionary labour can be provided for them after they have been instructed. Facts like these augur well for the prosperity of evangelical religion on the continent of Europe.

Contributions to the United Foreign Missionary Society during the month of May, 1825.

An unusual press of business, preceding the annual meeting of the Society, occasioned the unavoidable delay of the last number. The receipts into the Treasury, during the latter part of May, will be acknowledged, with those of the present month, in the number for July.

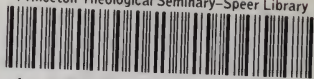
Collected by the Rev. Mr. Crane, on his late tour, from a few individuals in Lancaster	\$7 25	From Ladies of the 2d do. to constitute the Rev. John B. Hoge a life member	30 00
Do. do. in Carlisle	15 31	From a few individuals in Petersburg, to constitute the Rev. Benjamin Rice a life member	30 00
Do. do. in Shippensburg	10 00	From Rev. Mr. Rice	1 00
From the Pres. Church in Chambersburg	25 35	From Pres. Ch. of Hamden Sydney, Prince Edward co.	60 00
Do. do. in Washington, Washington co. Pa.	37 35	From do. do. of Buffalo	21 50
Arrears of Aux. Soc. of do. do. do.	47 50	From Miss Sarah Watkins, (a child) for herself and sisters	1 00
From a young gentleman of Pittsburgh	1 00	From Pres. Ch. Charlotte C. House	23 40
From a child	50	From Nicholas Edmund, Esq.	3 00
From Pres. Ch. Brownsville, Pa.	21 16	From Dr. Charles L. Reed, of Granville co. N. C.	10 00
From do. do. Uniontown	12 00	From Young Ladies of Dr. Jones's school, of Oxford, N. C.	3 25
From Thomas Lewis, of do. for 9 subscribers to Register	13 50	From a small Meeting at do.	10 00
From a small congregation in George's township	7 00	From few individuals near Hillsborough, N. C.	3 70
From Pres. Ch. Dunlap's Creek	18 40	From an evening Meeting at do.	16 00
From Pres. Ch. Cumberland, Md.	13 00	From do. do. at Chapel Hill	12 00
From do. do. Greencastle	25 44	From do. do. at Raleigh	22 00
From Ass. Ref. Ch. Hagerstown, Md.	27 70	From Pres. Ch. Fayetteville, N. C. 30 of which to constitute the Rev. Mr. Morrison a life member	91 44
From Praying Soc. of do. for an Indian child to be named John Lind	13 62	From John Calvin and Harriet Newell, children of the Rev. John M'Intyre	50
From a few individuals in Williamsport	5 50	From the Rev. Mr. M'Intyre	1 50
From Jacob F. Towson, Esq. of do.	10 00	From Pres. Ch. Salem, S. C.	38 25
From Pres. Ch. of Mercersburg	134 19	From the Pres. Ch. Fishing Creek, S. C. to be remitted by the Rev. J. B. Davies, to constitute him life member	30 00
From Rev. Dr. Laurie's Ch. Washington City	26 10	From Chesterville	10 00
From Ladies of Georgetown, 3d payment for Robt. Munro	12 00	From Mr. John M'Ninch	1 00
From Pres. Ch. Georgetown	27 00	From Daniel M'Millan	1 00
Cash at formation of Aux. Soc.	15 00	From individuals at Purity	8 05
From a friend to Missions	50	From do. at York	6 83
From Rev. Reuben Post's congregation, Washington City, of which 30 dollars are to constitute him life member	55 00	From Mr. Melton	1 00
From the Rev. Mr. Baker's Ch. Washington	8 00	From Pres. Ch. at Bethesda, to be remitted by the Rev. J. B. Davies	13 00
From 1st Pres. Ch. Alexandria	18 75	From Pres. Cong. at Ebenezer Acad.	13 00
From 2d do. do. to constitute the Rev. Wells Andrews a life member	30 00	From do. do. at Unity	17 75
From Pres. Ch. Fredericksburgh, Va.	26 88	From Charlotte, N. C.	15 47
From Children of the same, 1st payment for Gilbert La Fayette	12 65	From Poplar Tent	15 75
From Ladies' Association of do. 1st payment for Dormond Lockwood	12 00	From two Children of the Rev. J. Robinson's	25
From Mrs. Eliza K. R. Caskie, 1st payment for Divie Bethune	12 00	From Matthew Houston, Esq.	3 00
From individuals of the 1st & 2d Pres. Churches, Richmond, Va.	173 62	From Pres. Cong. Lexington, Va.	14 31
From Ladies of the 1st do. to constitute the Rev. William J. Armstrong a life member	30 00	Cash	25
From Ladies of do. to constitute Rev. J. H. Rite, D.D. a life member	30 00	From Mrs. Sawers, Staunton	5 00
		Collection in the Rev. Mr. Nevin's Ch. Baltimore	112 00
		Subsequently contributed by a few Ladies	7 00

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